

JESUS IN
HIS OWN
WORDS
W.I.P

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Introduction

My book explains the meaning of the words of Jesus in the English Bible. The book is ten times the length of the introductory book *It's All About Jesus Book ONE*. And it is still a work in progress. Eventually this book will be broken down into smaller books for viewing on the iPhone. Even so this book is a fraction of the whole story, and hopefully I will be able to finish it.

I have used the King James Version for the reason that most theologians have accepted the words of the King James Version as the best translation for ancient Gospels written in Greek, Coptic, and Latin.

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Introduction

Jesus said:

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” John 14:23, KJV.

Paul did not keep Jesus’s words. Paul never quoted Jesus. Paul did not have the Father and Son abiding in him. Paul was on his own.

You must not be like Paul, you must become a man like Jesus, by keeping His words, and by living a virtuous life, as He has described it to us.

In the traditional Holy Bible i.e., Bibles written before 1900, there are sufficient guidelines to show you how to become a **virtuous person** and if you remember His words and keep them as a sacred trust, you can maintain a permanent relationship with Jesus and The Father.

The New Testament has examples of how you must live to be considered **virtuous**, with warnings of what will happen if you continue in your sinful ways. If you are sinful: if you envy others, hate others, are angry with brethren, lust after money, power, ambition, other's property, and lead an

unchaste life, *The Father* will not know you.
1

Gregory of Nyssa (4th century) says that if a man has evil in his heart; [i.e., **when a man is not virtuous**] when he prays, it will be to some other person, not The Father, and perhaps Satan will hear his prayer.

The New Testament explains what you must do **in order for The Father to hear your prayers**. It warns people that their prayers will be ignored by The Father if they don't do what Jesus says.

Here are some examples of Jesus's warning:

‡ Virtuous Jews pray to YHWH/
Adonai/Hashem. Virtuous Muslims
pray to Allah.

(Lu 6:46 -49) And **why call ye me, Lord, Lord, and do not the things which I say?** Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that

without a foundation built
an house upon the earth;
against which the stream
did beat vehemently, and
immediately it fell; and
the ruin of that house was
great.

(Mt 7:21) Not every one
that saith unto me, Lord,
Lord, shall enter into the
kingdom of heaven; but **he
that doeth the will of my
Father which is in heaven.**
22* Many will say to me in
that day, Lord, Lord, have
we not prophesied in thy
name? and in thy name have

cast out devils? and in
thy name done many
wonderful works? 23* And
then will I profess unto
them, I never knew you:
depart from me, ye that
work iniquity.

Not only must you remember the words
of Jesus, but you must **do** the words of Jesus.
“Keep my words’ includes memorizing
them, keeping them sacred, and doing the
things He showed to the Apostles ’

1. Who is The Father of Jesus

The teaching of Jesus will be a mystery to
you if you begin with the wrong
understanding about who is the God which
Jesus calls *The Father*. In Jesus’s teaching

The Father is the Supreme God that ‘*the world knew nothing about.*’ The world meant not the whole earth but the Greek speaking lands around the mediterranean, and into Syria and Egypt, including the world of the Jews. This world had been blinded by their fear of their own gods. The Israelites were blinded by their god HaShem who was a jealous god and who demanded that the Israelites worship only HaShem.

The Judeans did not know The Father who is the Supreme God. I will often refer to him as ***The Father of the Son.*** ²

The Father of the Son made the Universe from nothing. ***The Father*** is the

² In the Greek text of the New Testament The Father is described as Theos - a Deity

creator of all intelligent beings on the Earth since the beginning of mankind. ³

A great theologian from the 2nd century was Irenaeus, Bishop of Lyons 177 AD. He was a student of Polycarp who had known *those devoted to The Father*, and known John of Ephesus.

Bishop Eusebius quoted Irenaeus. Here is what **Irenaeus** said about The Father,

“therefore, first one must believe that there is one God, the Father, who made and fashioned everything, and brought being out of nothing, and, while

³ ‘intelligent’ — able to vary its state or action in response to varying situations, varying requirements, and past experience. Read ‘The Brits came before Adam’ on this site.

*holding all things, is alone beyond grasp.
But 'in all things' is included this world of
ours, with man in it; so this world too was
created by God.* ⁴

*From The History of the Church c. 350
AD.* ⁵

⁴ Proof of Apostolic Preaching - Paulist
Press ISBN 0-8091-0264-1

⁵ ISBN 082543307X 368 pages "There
is no book more important to
understanding the early church than
Eusebius's The Church History. And
there is no edition more readable and
engaging than this one." (Mark Galli,
Managing Editor Christianity Today
2007-01-01)

2. Prophets did not know *the Father*

The Supreme God - *The Father of the Son* was unknown to the Israelites. ⁶ The presence of *The Father of the Son* was manifested through the work of Jesus. That is: when the disciples watched Jesus doing things, they were in fact watching Jesus doing the Will of *The Father*. And those

⁶ The rabbis knew of Elohim (multiple gods) which had many names, and of HASHEM the Israelite God of Abraham, Isaac, and Jacob.

devoted to The Father ⁷ experienced *The Father's* presence through that work.

Lu 10:22 "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and **who the Father is**, but the Son, and he to whom the Son will reveal him."

This is the crux of the matter. Those devoted to The Father could only experience The Father by watching Jesus *reveal The Father*. We, on the other hand,

⁷ I use this phrase "those devoted to The Father" rather than disciples, so you will know that I am referring to the Apostolic Fathers, post-Apostolic Fathers and brethren to Jesus, not ordinary followers.

can experience *The Father* after we have become ‘pure in heart’ and learn to live by **the seven virtues** that Jesus demonstrated to the disciples.

You must abandon any idea you may have been taught by Pastors or Sunday school teachers, that Jesus’s Father was the “creator” in Ge 2:4 written as יהוה in the Hebrew scriptures who ‘made Adam from dust The Rabbis say this God is to be called HaShem . It is blasphemy, they say, for a Gentile to teach that this God HaShem has a Son. All Jews including Jesus would agree.⁸

Remember: HaShem has no son.

⁸ Mormons teach from their own Prophets that Elohim in Ge 1:1 is the natural Father of Jesus who had sex with Mary. — Talmadge *Jesus the Christ* P 81

Jesus's Father is *The Father of the Son*.
You can read about Him from the
writings of *Those devoted to The
Father*.⁹

You cannot learn about *The Father* from
Hebrew scripture, nor from Judaism, nor
from Islam. Before Jesus came, no-one had
ever heard of the Father, at least not in the
World of the Empire.

Introduction to The Gospels

Before the New Testament was written as
a single volume in the 4th century, those
devoted to The Father taught their
apprentices what they had learned from
Jesus.

⁹ Includes the founding fathers of
Christianity.

The earliest Gospel was written by the followers of Thomas the Doubter.¹⁰ Next was the Gospel of Peter¹¹ then the Gospel of Philip¹², Then the Gospel of Mary, the Gospel of Truth, The Epistle of Barnabas, The Secret Book of James, the Acts of Andrew, and The Gospel of John.

Matthew, Mark and Luke were not trained by Jesus. They could not keep all His words, because they only heard some of them at third or fourth hand. As you can see from the book *What the Apostles Said*, only very few words of Jesus were mentioned by them in the New Testament. We must assume that they knew many more sayings

¹⁰ ISBN-10: 006065581X.

¹¹ Kindle Edition

¹² ISBN-10: 1683363736

of Jesus which were not revealed to the public in the New Testament, but they obviously knew very little compared with the seven Apostles trained by Jesus, according to John.

Those people were not Apostles in the sense that Peter, Andrew, James, John, Philip and Thomas were Apostles. For these six Apostles taught the Gospel of Jesus, as he had shown them and did miracles which was a mark of an Apostle. We know very little about Nathanael, except that Jesus knew him from birth. He speaks to Jesus, but does not seem to have spread the Gospel.

Mark and Luke never even met Jesus. Paul never met Jesus. Matthew never said a word to Jesus. How then could any of them ‘keep His words?’

These short Gospels in the New Testament represent less than 1% of Jesus's training that He showed to His seven Apostles. Most of the training is in other books, commentaries and instruction manuals that date back to the 1st century.

None of those books was incorporated in the New Testament. The New Testament was never meant to be read without the accompanying commentaries written by the Bishops who were responsible for the New Testament.

Matthew was written using sayings from previous Gospels, especially the Gospel of Thomas. To these sayings the Church added stories so that Priests would be able to help their congregations remember Jesus's teachings.

When the Christian Religion began to formulate doctrine 150 AD or so, the Bishops wanted to declare that Jesus was also the Jewish Messiah. **The Bishops realized** that without the prophetic writings of the Jews **they had no proof that Jesus was the promised Messiah.**

Unfortunately there is nothing about Jesus in the Jewish scriptures then and to this day, so the Bishops wrote their own version of Isaiah and Daniel which then had a prophecy of a man who would come to free Israel, and this man they pointed to as being Jesus. This christianized version of Isaiah was then cross referenced to the Gospels and ACTS to provide scriptural support for the idea that Jesus was the promised Messiah of Judaism.

The Hebrew books of Moses were also modified to make the ten commandments more Christian. In the Hebrew Bible these commandments are identified as capital offenses for which the penalty was death. The Christian version has them written as misdemeanors.

The entire Tanakh including the books of the Law, Psalms, the Prophets and other writings were rolled into what we call the Old Testament. Another 13 books from the Greek Septuagint were added to the Old Testament to give added support to Jesus being the promised Messiaich (1,2, 3 and 4 Esdras.)

The Christian understandings of these books is quite different from the rabbis. As far as the rabbis are concerned there is no hint of The Father nor Jesus in Jewish

writings. Their God Hashem ¹³ spoke to Abraham and Moses directly, not via God The Word as Christians say.

In the Christian Bible the name of the Jewish God HaShem or יהוה as it appears in the earliest Greek Torah, was completely replaced in the New Testament with the word LORD, or LORD God. This was done by the Rev William Tyndale and the Catholic Bishops of the Church of England. Listeners could not differentiate between the Jewish God and the Christian God. This was done supposedly so that ‘plough boys’ for whom the King James Version was written would not be confused by too many gods.

¹³ Hashem is the word written in the Jewish scriptures whenever YHWH appears in the Torah, and Prophets. Sometimes you will hear Adonai spoken, rather than Hashem.

¹⁴The Latin Vulgate in use by the Roman Catholic Church, and the Greek Bibles in use by the Orthodox Churches, identify The Father of Jesus as **Deus** and **Theos** respectively. They both mean ‘a Deity’ and are not names for God. In American Bibles God has no name.

You won't find the name Hashem, Adonai, nor Yahweh in any Roman Catholic Church missal, Hymnal or Bible for by order of the Pontiff, these names have been removed. Catholicism is all about The Father and Jesus.

Only in Protestant books will you see the name Jehovah for the Jewish God, or in some Bibles as Yahweh. Only in Fundamentalist churches will you be told that The Jewish God named

¹⁴ Tyndale said he was writing the New Testament so that even a plough boy would know as much as a priest.

Jehovah/Yahweh is also the Christian God whom Jesus refers to as *My Father*.

In Mormon Churches Jesus is Jehovah. In the Jehovah's Witnesses Religion, Jehovah is also the Christian God and He has no Son.

3. Gospel of Matthew - Church Dogma.

Now the Gospel of Matthew was probably the last to be written. It was the definitive statement on the life of Jesus. The sayings in Matthew come from Mark, Luke and Thomas (an early sayings document much in use by the early church, but taken out of circulation by the Roman Catholic Church in the 4th century.) Matthew has a lot to say about Jesus's birth and life and he quotes the Beatitudes and 'least commandments' sayings.

Matthew never actually spoke to Jesus.

Seven Apostles are quoted as having conversations with Jesus, including **Nathanael**, who played a very small part in the Gospels. But Matthew **speaks not one word to Jesus.** ¹⁵

By mid 2nd century, the Bishops were in disagreement as to which of the other dozen Gospels in circulation among the Bishops, might be useful for the new catholic (meaning ‘Universal’) Church which was to be established AD 325 at Constantinople. **The Bishops were looking for scriptural support from these other**

¹⁵ *Conjecture* I think that the Roman Church wrote Matthew sometime after 150 AD, because Irenaeus in 140 AD did not know certain ideas which are now in Matthew.

writings for their already established Dogma.¹⁶

Bishop Irenaeus of Lyons c 180 in Gaul (which is now France,) helped to define what the Church Dogma should be. He sifted through hundreds of documents about Jesus, written by the ‘Elders.’ He was looking for writers who supported the crucifixion, the bodily resurrection, the propitiation, redemption, and ascension of Jesus. He didn't find any, and so he criticized those religious groups as being heterodox.

As I said, Irenaeus wrote a six volumes treatise about these documents which he

¹⁶ In the end, scriptural support of Dogma were placed in ACTS, the catholic epistles, and Paul's writings.

called ‘Others Opinions.’¹⁷ As far as he was concerned some of the early Gospel writers had not grasped the orthodox ideas which the Bishops had already made Dogma. His task was to discredit any group which was not in alignment with the teachings of his Bishop’s orthodoxy (meaning right-thinking.) But it wasn’t until c 250 that a theologian emerged who was able to give a systematic treatise on Christianity. This was **Origen**, the most orthodox of all the early theologians.

¹⁷ I have volume one of this work, mostly a treatise about Valentinius who was a practicing Catholic who preferred the Gospel of Philip.

4. Origen—the beginnings of Christianity

By the year 250, when Origen began to write about Jesus, he had access to hundreds of Jewish and Christian writings from the Library at Alexandria.¹⁸ And of course he had been trained by students of the Apostle John, (Polycarp, and Clement) so he knew what John had learned from Jesus. Most of the canonical Gospels and Paul's writing had been finalized by AD 250. Some books were absent such as: Revelations, 3 and 4 John,

¹⁸ The Library was one of the seven wonders of the World. It was set on fire by Romans c. 48 BCE and finally destroyed by Muslims in the 7th cent. It housed between 40,000 and 400,000 scrolls.

Hebrews. And some books were added to the standard Gospels such as: The Shepherd, and the writings of Clement of Rome.

The first thing Origen did was look for prophecies about Jesus as the Messiah. He compared all the Old Testament writings in Hebrew and Greek side by side and compiled a huge book which we call the Hexapla. This Hexapla had six versions of the Old Testament. It was written in Alexandria and later taken to Caesarea Maritima by Origen. After his death, it was made available to Jerome, who by then had moved his home base to Bethlehem. It was from this Hexapla that Jerome began composing the first Latin Old Testament in the 5th century. Jerome who was living amongst Jews, learned that the Greek

versions were considered full of errors, so he switched his translation effort to Hebrew documents, retaining only the Greek Apocrypha and Psalms.

Origen — two Gods The Father and Hashem

What is interesting to me is that in the preface to Origen's works written by an English translator from the original Latin, it states Origen's idea of God. What you will see here is that Origen understands that **the Father was unknown to anyone prior to Jesus** who revealed *The Father* to the disciples for the first time. Origen sees a distinction between HaShem of the Old

Testament and *The Father* of the New Testament.¹⁹

ORIGEN'S COMMENTARY ON THE GOSPEL OF JOHN

Book 2 (AD 250)

The Creator and the Father of Jesus are two different beings.

The translator of Origen says:

“(43) This unique God is surrounded by darkness, so as human understanding is concerned. He is unknown except, perhaps, to Christ and the Holy Spirit.”

The translator of Origen says:

¹⁹ Read my article of this later understanding [The Brits came before Adam](#).

“Scripture does not contain some of the more important and more divine aspects of the mysteries of God. Human knowledge of the Father is possible only through the Son, the Word.”

The Mysteries of Jesus

Jesus taught what He called ‘mysteries,’ to His disciples and they passed the mysteries on by word of mouth. The translator of Origen says:

“One ascends from knowledge of the Son to knowledge of the Father, and the Father is not seen otherwise than by seeing the Son. . . . It is impossible . . . to behold God apart from the Word.”

Yes, as Jesus said to Philip, ‘you see the Son you see the Father.’ The translator of Origen says:

“This is, at best, an indirect knowledge *mediated by means of a mirror. For the Son "is an image of the goodness and brightness, not of God, but of God's glory and of his eternal light. . . , an unspotted mirror of his activity. It is through this mirror that Paul and Peter and their contemporaries see God, because he says, 'He who has seen me has seen the Father who sent me.'"

the translator of Origen says:

“(44) This contemplation of God through the mirror of the Son will one day give way to direct knowledge

of God, even as the Son now knows him.

"There will be a time when one will see the Father and the things with the Father as the Son sees them.

Then he will be an eyewitness, as it were, of the Father and of the Father's things in a manner similar to the Son,

and will no longer conceive of the things concerning God, of whom the Son is the image, from the image."

The translator of Origen says:

“(45) In one passage Origen recognizes a certain correctness in the Gnostic **distinction** between the God of the Old Testament and the Father made known through Jesus.”

Origen says that other theologians also teach that *The Father of the Son* is not the Jewish god. And Origen understands that Moses did not know *The Father of the Son*.

The translator of Origen says:

“In discussing Jesus' statement to the Pharisees in John 8.19, “You know neither me nor my Father,” he raises the possibility that someone might know God, but not know the Father. “For if there is one aspect of him in accordance with which he is Father, and another in accordance with which he is God,

perhaps it is possible for someone to know God, but not to know the

Father beyond knowing him as God." On this basis, he asserts, **it is possible "to agree with the heterodox view, that**

Moses and the prophets did not know the Father."

This view, for Origen, is based on his understanding that only the Son knows the Father, and that the Father can be known only through the Son."

“(46) In contradistinction to the Son, he classes the personalities of the Old Testament as **servants who knew God as Lord.**”

In the King James Version the word **Lord** means a feudal Lord, or the master of

a servant. It is an honorary title — in Greek it is kurios. The translator of Origen says:

“(47) Origen deals with the Monarchian view of God [God as King - not a Trinity] most directly in the following passage "Many people," he asserts "who wish to be pious are troubled because they are afraid that they may proclaim two Gods and, for this reason, they fall into false and impious beliefs. They either deny that the individual nature of the Son is other than that of the Father by confessing him to be God whom they refer to as "Son" in name at least, or they deny the divinity of the Son and make his individual nature and essence as an individual to be different from the Father."

This issue was finally settled in AD 325 at the Council of Nicaea, but Origen is writing this 100 years before the Trinity in Unity formula was conceived.

The translator of Origen says:

“He answers the problem here by arguing that one should understand a distinction between "**the** God," i.e. God with the definite article, as in John i.1b, 2a, where it is asserted that "the Word was with **the** God," ²⁰ and God without the definite article, as in John i.1c, where it is said that "the Word was God." "**The** God" refers to him who is "very God," or "the only true God," whereas "God" without the article refers to "everything

²⁰ In the King James Version the definite article 'the' has been omitted.

besides the very God, which is made God by participation in his divinity."

The latter includes the Word, who is God because he is "with the God."

He would not be God "if he were not with God, and he would not remain God if he did not continue in unceasing contemplation of the depth of the Father."

This "true God" is identical with the Father, for Origen.

This is a good understanding: being with God means sharing in the Divine Life and becoming "God." Orthodox Religions teach something like this idea and Orthodox Pastors attempt to elevate their congregation spiritually to become like God not of course to share in the essence of God but to share in His goodness of love, mercy, and justice.

This requires man to live the virtuous life described by Jesus, who was the example for us all.

When Jesus taught the mysteries to *those devoted to The Father* they entered with Jesus into the spiritual presence of ***The Father of the Son***, because Jesus said ‘I and the Father are one.’

We know of ***The Father of the Son*** only because we know the Son, and we keep His words.

U ntil the Son appeared, ***The Father of the Son*** was unknown. The Israelites from Adam to John the Baptist knew nothing of ***The Father***. There is nothing in the Hebrew scriptures that reveals ***The Father of the Son***. The only Gods mentioned in

Torah were the Elohim (various titles,) and HaShem , none of whom admits to being the father of Jesus. The Galileans knew nothing about *The Father of the Son* until Jesus explained it to them.

5. Ezra the scribe introduced Hashem

Ezra the scribe (~430 BCE) introduced יהוה²¹ about 400 years before Jesus's ministry began. Ezra crafted the five books of Moses, so rabbis say, with the help of

²¹ In Christian Bibles the name is sometimes written as Yahweh or Jehovah. Rabbis always say Hashem or Adonai instead and never pronounce the name as Yahweh.

many scribes. In these books Ezra created a history for the Israelites to explain why they had been punished.

Ezra borrowed the oral traditions of the great flood, about a baby in the reeds, and so on from the Epic of Gilgamesh of the Babylonian traditions, and he re-cast these tales for the Israelites.

Ezra claimed that יהוה was the unspeakable name of the God who made Adam (Ge 2:4) ²² and that this God had

²² In the earliest Old Testament, the name is written as a four letter tetragrammaton in Hebrew יהוה in English YHWH. But Rabbis always write it as Hashem today.

taken over the role of the creator from the Elohim. ²³

In modern Jewish commentaries, the interpretation of Elohim meaning ‘multiple gods’ has been downplayed and Elohim ²⁴ now has the nature of an all powerful being.

Hashem literally ‘the Name’ is the usual name in the Tanakh of the God יהוה of Ge 2:4, who is timeless and infinite, but not all powerful, who created; the Earth on which we live, including the tree of knowledge, and the first ‘Jews.’ ²⁵

²³ (not a name of a God, rather multiple Deities.)

²⁴ The Mormons adopted this Elohim God as their Heavenly Father.

²⁵ Read *The Brits were before Adam* on this site.

Ezra ²⁶ wrote Genesis from memory after his return from exile in Babylon. He taught that Hashem entered into a contract with **Abraham, Isaac and Jacob** to secure a future for Jacob's children ²⁷ Jacob was renamed "Israel" and his children were called Israelites. All babies were circumcised on the eighth day as a symbol of their parents guarantee under this contract. The

²⁶ Perhaps Genesis was written much later by others who attributed the writing to EZRA. No document written by EZRA himself has ever been found. But a 2nd century BCE papyrus of Genesis written in Greek was discovered. The first Hebrew papyrus of Genesis was written c 100 BCE.

²⁷ This was a verbal contract. No records of any such contract existed before Ezra came up with this story

Covenant guaranteed a homeland and prosperity. All Israelites were required to give up all other gods (of which there were dozens,) and worship HaShem. This is called monolatry. HaShem gave the Law.

The Law was in two parts. The majority of the Law was an oral tradition kept in the memories of the levites. The written portion of The Law was scribed on a lambskin scroll. There are some 350,000 letters on it, each letter representing the name of an Israelite who was supposedly present at Mt Sinai when the LAW was given. The scroll contained the actual words that HaShem spoke to Moses.

The original scroll was said to have been stolen from the Israelites c. 600 BCE, and destroyed by the Babylonians. The Israelites were led into captivity in Babylon and made

slaves. They believed that HaShem had deserted them at the time of the disappearance of the Torah scroll.

Some of the Israelites returned to the Holy Land ~ 440 BCE, and Ezra and the scribes re-created Torah from the memories of the Levites.

By the 3rd century BCE the Pharisees had taken control of the legal system from the Levites. Leading Pharisees (often called lawyers) continually reinterpreted the “law” for public record, which set new precedents. Whatever the Lawyers said while in “Moses seat” in the synagogue became the new understanding. They were able to state that “HaShem requires obedience to the new understanding.”

Jesus said to *those devoted to The Father*:

Mt 23:1-3a "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; ..."

People obeyed the laws of HaShem in order to be accepted in their community to do Temple work, and to worship with them. People who obeyed the laws were called "pure" or 'righteous' and they were accepted as friends.

God speaks to Moses?

Under the Abrahamic Covenant, Jews were guaranteed salvation to one of seven levels of heaven in 'the World to come.' This

guarantee was repeated to Moses. Hashem promised the Jews that all Jews would go to heaven, except for the very wicked. The rabbis teach that there are seven levels in heaven. The top level is reserved for martyrs who died at the hands of the Romans. HaShem is in this level. The second level for those who drown at sea. The third level is for great teachers, and so on down to the seventh level which is reserved for ordinary workers who read the Torah and try to be obedient to it. ²⁸

²⁸ Mormons have a similar idea about heaven. The top level is for those who obey all of the commandments of the Church of Jesus Christ of the Latter-day Saints, the second level is for those who knew nothing about Christ but are essentially good people, the third level is for those who reject Christ altogether.

6. Jesus shows the way to The Father

Jesus said he was ‘sent’ for the Lost Sheep of Israel, those people who were unable to live by the Covenant. They weren’t worthy of a place in the ‘world to come’ according to the Pharisees. People such as tax-collectors, harlots, people with menial jobs such as fishermen, the disabled, diseased and so on who were unable to perform the purification rights or do Temple work.

Jesus told the righteous Pharisees that as long as people were under the Covenants, they must obey the Law, because they had made a contract with Hashem.

Jesus said that He would reveal *the Father* to the lost sheep of Israel. Jesus's Gospel of the Kingdom would show people how they could experience the Supreme God *The Father of the Son* for themselves and could come to believe on Jesus and trust The Father., who would reward their good works with Eternal Life.

Jesus was sent by The Father to show the **disadvantaged** people that *The Father of the Son* didn't require their obedience to the Pharisees. In fact *The Father of the Son* had given Jesus total authority to invite any one He chose, to come to *The Father of the Son*.

In paraphrase Jesus said: any man can get to *the Father* through me, and I will show him

how to do it. Jesus said I and *The Father of the Son* are one.

Now here are the words of Jesus that his lost sheep were to remember and do.

7. The words Jesus actually spoke

We are going to examine, from whatever source we can find, those words Jesus is said to have **spoken**.²⁹ I am going to repeat what Jesus said according to the King James Version, and add comments to explain the sayings.

The King James Version New Testament is one source for the speech of

²⁹ There are books of his sayings but little explanation of the meaning.

Jesus. But The King James Version contains only two hours of Jesus's teaching! It is based on the Latin Vulgate of the late 5th century. The Vulgate contains only what The Roman Catholic Church wanted to make public. The Vulgate is the primary source for all New Testaments.

The Church actually has thousands of hours of Jesus's oral teaching from the Apostles. The Church Fathers such as Polycarp, Clement, Ignatius, Irenaeus, Justin, Origen, discuss these oral teachings in their writings, but for many centuries these writings were kept within the Church because the teachings of Jesus were considered too sacred for the public: 'do not cast pearls before swine,' they say, or the original Aramaic expression 'don't hang rings on pigs.'

John said, ‘there weren’t enough books in the world to contain the teachings of Jesus,’ but today the Vatican Library has 27 shelf-miles of collected writings about Jesus, so the books are there but only available to scholars who read Latin, Greek and Hebrew.

Since about 1960, some of these writings have been translated into English, and hundreds are available on the Internet and at Amazon. There are now more books on Jesus’s teachings than you can read in a lifetime.

If you purchase something like *The Pre-Nicene New Testament* which contains the original Gospels, you would see that it has five times the material of the canonical New Testament, and hundreds of sayings of Jesus that were left out of the King James Version.

But of course even those writings are just the tip of the iceberg.

The Bishops of the Roman Catholic Church had many reasons why they shouldn't allow the public to know of the Gospel of Thomas, of Peter, or the Gospel of Truth, the memories of Mary Magdalene, The Gospel of Judas, the Apocryphon of John and so on—more than fifty documents were in use by the Elders of the 2nd cent. These other Gospels were excluded from the New Testament because the Church had already decided how the New Testament was to be used. These other writings were criticized by the Church fathers via internal correspondence, and the Church hid those documents from the public.

The manuscripts of these other Gospels were forbidden to the 1000 Bishops of the Empire, but Monks independent of the Church authorities, stored some 600 manuscripts for later discovery. Found by Arabs in 1945. many were translated from Coptic into Latin and English, and we are now able to see first hand what the Apostles and the Elders understood about the saying of Jesus.

In addition Catholics have volumes of documents from the Church Fathers of the 2nd through 5th centuries. But they did not make them public until the 20th century.

We now know that what was made public by the Church in the 4th century in the canonical New Testament was quite limited

compared with the teachings of the Elders of the 2nd century. Not that it mattered to the Roman Catholic Church because **Christianity is what the Catholic Church says it is.** And most every Protestant Religion has accepted the limited idea that the New Testament represent the whole of “Christianity.”

I have met people who say they are “Christians,” not of any particular religion, but are readers of the Bible and accept it as absolute truth. They are ignorant of most of what Jesus taught the Apostles.

8. Jesus and the Life after Death

You may be surprised to find that Jesus didn't have much to say about life in the

hereafter. All his commands were about this life either in **this world** as it is experienced by the majority or in **that world** which was to come after a person woke up to the knowledge of ***The Father***, and became a follower of Jesus.

Eternal Life was to be received from Jesus in **that world** during this life, as the reward for good works. In the text, Jesus is sometimes heard calling a life in concert with the Will of The Father, as the **everlasting life**, which comes to a man who is rescued from spiritual ‘death.’

Joh 4:14* But whosoever
drinketh of the water that I
shall give him shall never
thirst; but the water that I
shall give him shall be in
him a well of water

springing up into everlasting life.

Joh 5:24* Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into condemnation; but is passed from death unto life.

Joh 6:47* Verily, verily, I say unto you, He that believeth on me hath **everlasting life**.

Luke referred to **life everlasting** as something to receive in *the world to come*, which was Judaism's phrase for life after death. But this is obviously different to John's meaning of **everlasting life**.

Lu 18:30* Who shall not receive manifold more in this present time, and in the world to come **life everlasting**.

Luke of course never heard these words from Jesus's lips. Luke never met Jesus. We are hearing here something from Paul's teachings. Paul never heard Jesus say this either but it suited his gospel which was to set aside this life and wait for The Christ to return to claim the disciple's soul.

John was a close friend of Jesus. He knew Jesus. He understood Jesus, His Gospel was at one time in the front of the New Testament books. It was the first Gospel to be included in the canon, after the Gospels of Thomas, Peter, and Philip had been banned to the Bishops by Eusebius.

It seems to me that in John, what Jesus was talking about was a condition to be hoped for in this life. **Everlasting life** was that lived in the shadow of Jesus, and in the knowledge of the love of the Father - something quite different to ordinary materialistic living. It was what Peter called **The Words of Eternal Life**, which could only be heard from Jesus's lips.

Paul and The Church promised a better life after death, but this was not Jesus's concern. He wanted people to experience Everlasting Life while in this life.

What happened after death is a mystery that should be of no concern. Jesus said:

'I have promised you a place with me and The Father. It has been set aside for you from the

beginning. ³⁰ Be satisfied with that promise. You are all going to be there. If it were not true I would have told you. Don't worry, be happy!'

This is cheering news for us all.

So be a good person. Follow your conscience which is The Holy Spirit guiding

³⁰ Except perhaps for the son of Perdition whom the 'King' ejects from the wedding chamber. Yet even there I think Jesus will eventually receive him into Paradise after he is cleaned up. Origen theorized that even the Devil would be made righteous and admitted to Paradise. The Church didn't like that idea, But Jesus seems to be teaching that all souls are immortal and those which are errant, will be made righteous by 'fire.'

you. Even non-believers have a conscience to guide them. There are good Muslims, Jews, Buddhists and Mormons who live by their conscience. Heaven is not exclusive to any group. All souls were created in the same image. In heaven no one can tell a Catholic from an Atheist!

The purpose of following Jesus's teaching is to make this life as perfect as possible - to be rewarded with Eternal Life while we are alive, for happiness sake.

There is so little teaching of Jesus in the New Testament. It is 2/3 Paul's words which are a distraction from Jesus. Paul never met Jesus in life, and Paul never quoted anything Jesus said. Outside the New Testament are hundreds of Jesus's sayings plus the understanding of the Apostles and the pre-Nicene fathers. I will comment on these

other writings as we pursue knowledge of what Jesus said in the New Testament.

9. Those who ‘see not,’ and those who see

Jesus said:

Joh 9:39–41 “For judgment I am come into this world, that **they which see—not might see**; and that they which see, **might be made blind**.

Jesus said ‘I am **come** into this world’ That is: although The Father **sent** Him to the lost sheep of Israel, He would find them in the world of ‘thieves and robbers,’ who

have stolen happiness from the lost sheep. He alone will decide which of those others would be given the opportunity to also experience (see) The Father. I am thinking of Nicodemus and Joseph of Arimathea, but there must have been many others who ‘heard’ Jesus’s voice.

Those who *saw-not* were called to do **Teshuva**. This term means a ‘turning away’ from the distractions of the world to face always God. Jesus crammed the methods of Teshuva into a three year apprenticeship for the Disciples. Teshuva appears as *repentance* in the New Testament. Realize this is not a one time act to redress a wrong, but is a way of life practiced each day. To do Teshuva is to learn to see-not.

If you have changed your life on the orders of Jesus, and have given up your

desires for attachments, then you are among those who see-not who experience (see) **The Father**. Just listen to Jesus and follow Him beginning with *the Least Commandments* (read the book on this site.)

What does Jesus mean then by *people who see*? In another saying Jesus said “if thy right eye offend thee, pluck it out” which is an Aramaic expression meaning ‘stop envying others.’ Television, social media, News, adverts distract people from God. They all the time want ‘stuff’ they think will make them happy. Yet, it is this desire for stuff that actually prevents happiness. If only a man could stop envying others, happiness might bubble to the surface.

I don’t watch television apart from movies I am fond of. I don’t have cable or even over-

the-air TV. No radio. I subscribe to no social media, no Internet news service, and read no newspapers. I read only books on theology, sailing theory and photographic theory. I have no clue what is going on in the world outside my home. I watch dogs chase squirrels, humming birds feeding, rain pouring off the roof, and my wife painting. Friends and family occasionally come by and if they stay past dinnertime we sometimes chat about Jesus. But no gossip, or news, or anything that might be distracting from the peace I enjoy.

How will Jesus help make you **blind** to distractions? Listen to his advice.

Become satisfied with what you have, and be willing to happily give away what you think makes you happy but is really only a worry to you. You don't have to give away

things essential to your married life. Rather try to live in the continued presence of ***The Father of the Son***. Jesus said that you must understand what ***The Father*** has already done for you. Study the Sermon on the Mount in Matthew chapter five. You must come to recognize the blessings that you have been offered by ***The Father***.

In the sayings of Jesus from the Sermon on the Mount Jesus told *those devoted to The Father* that they had been blessed by ***The Father of the Son***, but they did not realize they had been blessed. Envy of other's possessions, and a desire for attachments ³¹ had distracted them from recognizing the gifts already offered by ***The Father of the Son***.

³¹ to people, things, stuff we think is necessary for our happiness.

The Pharisees wanted to know where they fit in - were they among those who were blind (to the world.) They asked:

... Are we blind also?

Jesus said unto them, **If ye were blind, ye should have no sin:** but now ye say, We see; therefore your sin remaineth.

Here, Jesus tells them that their envy of others and the desire for attachments is the root cause of their sin.

In the story of the man born blind who was sinless, Jesus contradicts the idea of the Church which teaches, still today, that every person is born in sin. And here Jesus tells the Pharisees that if they were blind they would

be sinless. So, it was possible for people to be born holy, without sin. Sin was not passed on from parent to baby, He said so in the story. In Judaism there is no such idea as Original Sin. Adam did not commit sin in Eden according to rabbis. Original Sin is an invention of the Roman Catholic Church following the idea of St. Augustine of the 5th century who tried to explain how evil entered the world.

But this is not something that Jesus taught. He taught that man is not born in sin and that he can be righteous and holy. Only he must believe in ***The Father*** and believe on His Son and live by his own conscience. Man's conscience communicates with the Holy Spirit. As Jesus said, 'I see the Father in my mind and I do what He shows me. The

Kingdom of God is within you, don't go looking for it beyond yourself.'

10. **Stuff you don't really need**

Happiness comes when we have rid ourselves of any desire for attachment to those things we think are essential to our happiness. Jesus told his disciples to get rid of everything they were attached to, and to depend only on ***The Father*** for their needs.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot

be my disciple. (Lu
14:26).

Jesus said unto him, If
thou wilt be perfect, go
and sell that thou hast,
and give to the poor, and
thou shalt have treasure
in heaven: and come and
follow me. (Mt 19:21).

Then answered Peter and
said unto him, Behold, we
have forsaken all, and
followed thee; what shall
we have therefore? ... (Mt
19:27).

He sent them out with only a cloak and a
staff, so that they would be free of any

concern about possessions while they travelled, and would trust ***The Father*** to provide anything needed.

All the stuff you have in your life causes you to worry.

If it is real property, you worry about the neighborhood changing, or a catastrophic failure of the Real-Estate market causing the value of it to drop. Or of a flood destroying the contents of the house. Or being robbed while you are on vacation. If you own some nice things you probably worry about losing them, or being robbed of them. If it is a car or a boat you worry about an accident that injures you, or of it being destroyed. And if your property is expensive you worry about how you will pay the taxes on it if you lose your job. And so on.

Every little thing you own will cause some worry. Worrying that something may take assets away from you, keeps you from happiness. Hanging onto the memories of bad things done to you, or desiring revenge will also cause you to worry. These also are attachments.

I remember in the story by Charles Dickens called 'The Christmas Carol,' Marly's ghost could not enter the kingdom of heaven because of his attachments to the memories of bad financial dealings. His memories were like a chain around his body which kept him weighed down and unable to ascend to heaven (a metaphor for happiness.)

Jesus said unto him, If
thou wilt be perfect, go

and sell that thou hast,
and give to the poor, and
thou shalt have treasure
in heaven: and come and
follow me. (Mt 19:21).

Jesus is not promising anything material in heaven. *Treasure in heaven* is an expression meaning Eternal Life, happiness. If you sell what you possess (*hast*), - i.e., things that are yours alone, not shared with others in your family - and do so for the benefit of brethren who don't have even the basics they need for travel to spread the message (*the poor*), then you will be rewarded with happiness. Jesus said: 'give to him that asks.'

Now, for most of us this is a hard thing to give away attachments, and we are therefore kept from becoming a *disciple* of Jesus, and

also of obtaining Eternal Life in this life. The wealthy couldn't do it. That is why The Father chose fishermen to be the first Disciples - they had no personal wealth to give up. They left their families, who had been *attachments*. Wealthy Nicodemus and Joseph of Arimathea were followers of Jesus but did not become Apostles.

I watched a movie last week about a man who became a missionary in China at a time before the revolution in China. It starred Gregory Peck, and is called 'Keys to the Kingdom.' The priest gave up all he owned, all his worldly attachments, and he inherited Eternal Life. For an example of happiness watch this movie.

Many Westerners would consider such a life, a failure.

11. Nowhere to raise a family

Mt 8:20 And Jesus saith unto him [a certain scribe], The foxes have holes, and the birds of the air have nests; but *the Son of man* hath not where to lay his head.

This comes from the Gospel of Thomas saying #86.

Jesus said: [The foxes have] the[ir holes] and the birds have [their] nest, but the Son of Man has no

place to lay his head **and rest.**

Jesus said (and here Thomas helps with our understanding) “If you come with me there will be no sleep for you. And no time for your family. Do you still want to follow me?”

But there is perhaps another meaning here. The fox needs a den to raise its cubs, and the birds need a nest to raise their young, and both return to the same place each day. If they had no family to raise, they would have no obligations and would be free to roam. Is Jesus suggesting that his disciples remain free, and not raise a family. He seems to have remained free his entire life. We have little idea of where He was between 12 and 30 years of age. He is constantly on the move; sailing when He is not walking.

There are many traditions about where Jesus was between the ages of twelve and thirty.

12. Let the dead bury the dead

Mt 8:22 "But Jesus said unto him, Follow me; and let the dead bury their dead."

This is Aramaic idiom. There was a tradition amongst the Galileans that a son would take care of his father during sickness until death, which might be many months of service. Jesus is saying "time is short, you will have to leave your father under the care of the 'dead' — people who deny The Father and the Son.

13. Worry about the future

Mt 8:26 "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

‘why are ye fearful’ He is asking you this question. When you listen to the story, you must think of yourself as one of *those devoted to The Father* drowning in the boat, worrying whether you will be saved. You wake Jesus to save you, and He asks you, where is your trust in The Father? Nothing can be done to calm your fear until Jesus rises into your mind. And when He has come to mind, you will be reminded of the need to trust **The**

Father, and as soon as you trust **the Father**, the worry calms down.

When you worry, wake up Jesus, and he will turn you to **The Father** for comfort, and the worry will go away.

14. The tax collector is lifted up.

Mt 9:9 "... [*to Levi/Matthew the tax collector*] Follow me. And he arose, and followed him."

These words are all that were spoken privately by Jesus to Levi. **Matthew/Levi never speaks to Jesus in the New Testament.**

All tax collectors were sinners according to the Pharisees because the job indicates that he is in the disfavor of HaShem.

‘He sits’ means he was willing to listen to the Master. To ‘sit at the feet of the Master’ is to accept what He says, without question. The Master encouraged the publican to arise. “He arose” meaning he was spiritually lifted up by his encounter with Jesus, and willing to leave his job and follow Him.

Jesus calls many people to ‘rise up,’ many do, but few follow Him out the door.

If Jesus appeared to you, what would you do if he beckoned you?

15. Curing the souls of sinners

12* But when Jesus heard that, he said unto them,

They that be whole need not a physician, but they that are sick.

Some are whole. What does that mean? It means that their soul is cured—the body will follow. For those who are sick, the soul needs curing. This is what Jesus did — He cured souls.

Who was already cured? The Pharisees were already ‘whole’ because they lived

according to the **LAW**.³² Jesus said to his disciples “you must be **more righteous than the scribes and the Pharisees** to enter the kingdom of God.” In other words the Pharisees were already righteous people “trying to do the right thing.” They didn’t need curing by Him.

³² They ate no pork, no shellfish, no fish without scales and fins, and there were many other diet restrictions to do with how food was prepared. Any gentile who ate near them automatically contaminated the food. Kosher food mean that no Gentile was involved in any part of the food production. If a gentile handles a bottle of wine, a Jew cannot drink from it. Etc. Etc. The reason for these rules was to keep the Jews healthy so they could reproduce healthy children (‘honor your father and mother.’)

I know you have been brainwashed to think badly of the Pharisees. You are wrong. You must love them, however misguided they are. It is not their fault. They have been taught to obey the Law given to Moses by HaShem . Jesus said love your enemies, by which He means those who don't believe He has come from The Father, and this included most of the Pharisees except for Joseph of Arimathea, and Nicodemus who understood. Also a 'remnant of Israel' understood.

Jesus was sent by The Father to cure the souls of the lost sheep of Israel.

13* But go ye and learn
what that meaneth, I will
have mercy, and not
sacrifice: for I am not

come to call the
righteous, but sinners to
repentance.

He doesn't mean that the system of sacrifice should stop for the Pharisees, but that those who follow Him don't have to sacrifice on his account.

Jesus did not come to call 'the righteous' - those Pharisees who were living by the **LAW**, and were making sacrifices. But some were impure people not faithful to the **LAW** and not under the Covenant any longer. Jesus said to them 'come to me and I will forgive you without any sacrifice.' The Pharisees thought that only Hashem could forgive sins. Jesus said 'the son of man has power on Earth to forgive the sins of repentant men.'

Righteous Pharisees ³³ gave food to the Temple staff. Those sacrifices supplied food for thousands of families — there was a least one temple worker in every family.

³³ “There were many righteous people .From righteous Able to Zachariah” Jesus said.

16. Mourning and fasting required

Matthew 9:15-17

“And Jesus said unto them,
Can the children of the
bridechamber mourn, as
long as the bridegroom is
with them? but the days
will come, when the
bridegroom shall be taken
from them, and then shall
they fast.

The children of the bride chamber?
Blessed are they that mourn, for they shall
be comforted. The comforter is within Jesus.
They do not mourn, because Jesus fulfills the
role of the Comforter. When He is gone, the
Comforter will be given to them, and then

they will fast in order to perform those things Jesus has shown them: to heal sinners spiritually, and to cast out demons. Though they will mourn for what they have lost (*Jesus*) they will receive the *Comforter* “blessed are they that mourn and they have been “*comforted.*”.

This is similar to Gospel of Thomas saying #104

(104) They said [to him]:
Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

17. You can't teach an old dog new tricks

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Pharisees were in need of enlightenment, but this could not be done forcefully without damaging their traditions.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out,

and the bottles perish:
but they put new wine into
new bottles, and both are
preserved.”

So, new understandings of the Law must be taught to young people and the old men could keep their traditions. Jesus taught that **salvation** will come to Israel, regardless of any acceptance of Jesus’s teachings. “They both are preserved.” There is a process to be followed. The Jews live the way taught by the Pharisees/rabbis. Christians live their life as taught by Jesus. Jesus says they are **both** to be preserved (through knowledge they have already received, and will receive.)

Jesus is saying, don’t bother to try to change the minds of older people. Whatever you tell them might damage

their understanding. They will go to heaven anyway if they are good people. They just won't know happiness in this life.

The great difficulty of evangelizing old people is that they are unwilling to abandon long held beliefs. Also some are smarter than any evangelist, and not swayed by specious arguments. It is much easier to convert the young, and even easier to convert uneducated *naive* people.

18. Salvation is of the Jews

Now we come to a saying of Jesus that is hard for fundamentalists to swallow. Most Pharisees didn't accept Jesus or The Father, but they apparently were going to be saved, anyway. Here Jesus is talking to some Samaritan men.

Joh 4:22 "Ye worship ye
know not what: we know
what we worship: for
salvation is of the Jews."

And here Paul says much the same thing.

Ro 11:26 "And so **all
Israel shall be
saved: ..."**

Hashem must keep His promise to the Jews, and if not then the Samaritans who worship Hashem would not be saved. That is why salvation for Samaritans is of the Jews. Salvation for Israel (Jacob's descendants) comes from Israelites being 'Godly,' —obedient to the Law. The rabbis say Hashem will send them a Messiah once they are good enough, who will be a descendant of King David.

The rabbis say:

“Salvation for the world is this: first all Jews must move to Israel and all must study Torah, and then the world will come to recognize **HASHEM** as the **ONE** God, and come begging at Israel’s feet, to be admitted, and then the **Messiach** will appear on the throne in **Jerusalem**, and there will be **ONE** world religion, **Judaism**.”

What the rabbis are teaching today is based on the writings of their Prophets.

What do you think? That The Father would abandon Israel, and yet keep His Covenant with Christians? Not a chance. Even though Israel is worshipping a Jewish God HASHEM, The Father will not abandon them. They may be misguided about who is in charge, but the Father is still the Supreme authority and Jesus loves Jews. What The Father has done for mankind does not require any cooperation. It may take a while for things to change for the better for the Jews who are under a Covenant with Hashem.

19. Going into a spiritual ‘house’

Matthew 9:28-30 “And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

“And when he was come into the house.” means that Jesus had entered into a spiritual state in which he could share the power of the *The Father of the Son* with disciples. The word ‘house’ has this meaning eleven times in the King James Version New Testament. In this spiritual state of communion with *The Father of the Son*, man can experience healing.

20. I can of mine own self do nothing

The orthodox view of Jesus is that He was sent by *the Father* and all his power was left behind. He entered Galilee as a virtual slave totally devoted to His Father—doing whatever *the Father* told Him. His cures were done by the power of The Father. He was only the mediator between men and *The Father*. Many observers thought Jesus was another miracle worker — there had been plenty of them before and many after, like Simon Magus.

Jesus told the audience that it was *The Father's* power that made healing possible.

Disciples, he taught, must get to know the Father in order to share in His power and they would do even more cures, because there were many of them.

John, the most mystical of *those devoted to The Father* had this to say:

Joh 5:19*

Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself**, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Of course Jesus doesn't actually watch the Father to know what to do. This word 'seeth' refers to an entirely spiritual ability to understand what has to be done.

Joh 5:30* **I can of mine own self do nothing:** as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Joh 8:28* Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye **know that I am he, and that I do nothing of myself;** but as

my Father hath taught me,
I speak these things.

21. Believe that you have received

Jesus said: Mt 21:22

“And all things,
whatsoever ye shall ask in
prayer, believing, ye
shall receive.”

Mr 11:24 “Therefore I say
unto you, What things
soever ye desire, when ye
pray, believe that ye
receive them, and ye shall
have them.”

When you pray to the *The Father of the Son* do so in secret in your heart, then the Christ ³⁴ will intercept your prayer and present your petition to the Father in Spirit. And the Father will give you what you ask for. Jesus said ‘if you ask your father for a fish, will He give you a serpent? If you ask for bread, will He give you a stone.’

In other words you will get what you ask for, and as quickly as you believe you have received it, so it is yours. This is what makes fulfillment of the prayer so difficult if people

³⁴ The Christ is the term for the nature of the Word and the nature of the risen Jesus in one divine personality.

do not believe that they have already received it. ³⁵

People who thought their condition was permanent were in denial that *the Father* has already cured them.

Jesus's cure of the thousands of followers was accomplished by explaining to them that they were imagining they were ill because of sin. He forgave them their sins - accept it and be whole!

People are generally unhappy, some sick at heart, perhaps also ill from disease, and are perhaps praying to the wrong person for a cure. Christians will get no results from their prayers if they pray to the creator God of

³⁵ Don't expect a reply from the Father if you pray to the creator God Hashem instead.

the Jews named **HASHEM**, because they have no Covenant with Hashem. Instead they must pray to ***The Father of the Son.***

One advantage that Christians have is that Christ will listen to a prayer addressed to ***The Father of the Son.*** Christ will pass the message on to the proper God who is ***The Father of the Son.*** Jesus showed *those devoted to The Father* how to pray to ***The Father*** rather than to **HASHEM** as they had done before. Jews pray on the Sabbath to **HASHEM**, and Christians pray on Sunday to ***Our Father.*** Different days for different Gods.

Jesus never told his disciples to pray to Hashem/Jehovah.

Caution: After you start addressing your prayers to ***The Father of the Son*** you will

begin to see results and you need to be careful about what you ask for, because the answer to your prayer often end up with more ‘attachments’ that have to be cared for. That might take time away from your relationship with Jesus and The Father. Pray always for increased virtue (read the seven virtues.)

22. The Harvest is plenteous

Matthew 9:37, 38

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

This is taken from The Gospel of Thomas saying #73

*(73) Jesus said:
The harvest indeed
is great, but the
labourers are few;
but pray the Lord,*

*that he send forth
labourers into the
harvest.*

In the previous verse Jesus likens the multitudes to ‘sheep without a shepherd,’ there is no one to protect them. Sheep without a shepherd can wander off to be killed by wolves (false prophets.) Sheep with no shepherd obviously do not belong to Jesus, as Jesus’s sheep know His name, and follow him. These sheep with no shepherd have been ravaged by wolves (as the Greek New Testament has it) and badly injured.

To make *those devoted to The Father* understand how the sheep will be treated, he likens the multitudes to wheat which is ripe and must be harvested. Wheat must be turned into bread.

Harvesting is the cutting down of ripe wheat with sickles, then the sifting of chaff from the wheat and the sending of it to the mill to be ground into flour. The harvest means the end of life for the wheat. Who benefits? When wheat becomes bread, it become food for new disciples. The wheat must be ‘converted.’

Jesus does not do the conversion of wheat into bread, for he asks *those devoted to The Father* to pray to the Lord of the harvest for laborers. Jesus has compassion on the ‘harvest’ but He will not teach them all, for there are too many of them. Conversion is the responsibility of those called to scythe, bundle and mill.

The Lord of the Harvest is perhaps Jesus himself? Or The Father? Or The Comforter? Who else is there who *might*

send laborers (for the disciples must pray for this grace) to convert the multitudes from wheat into bread?

In the New Testament, bread is more important than love. Read *Making the Divine bread* on this site.

23. Stay away from Samaria and Other Nations

Matthew 10:5-15

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

The way of the Gentiles; and a city of the Samaritans? The first was any Nation that was not included in the Nations of the twelve tribes. These were Nations not under a Covenant. But of those under the Covenant, ten tribes were scattered, and two tribes remained in the Holy Land — Judah and Israel. Israel was a mixed tribe now, with people who had married outside the tribe, and their people were called Samaritans.

It has been suggested by some that Jesus had a spiritual connection with the Samaritans, because of the Story of the man who was robbed and left half dead on the

road to Jericho. The man who saved him ³⁶ was called the good Samaritan, and many fathers believe this was Jesus talking about himself, as I also believe.

But go rather to the lost sheep of the house of Israel.

Disciples were called to teach the lost sheep of Israel— those descendants of Jacob not accepted by the Pharisees because they were ‘impure.’ Many were living outside the Holy Land, in what is now called the Diaspora — countries where Jews sojourned

³⁶ Read the Good Samaritan on this site. Most Fathers of the Church agree the good Samaritan was Jesus—the Pope agreed.

and kept their identity. Countries like Syria, Macedonia, Babylonia.

As those devoted to The Father travelled, they were to offer their services to the impure. They were to enquire of the locals which house was in disfavor with the Pharisees (because they might welcome new ideas.)

And as ye go, preach,
saying, The kingdom of
heaven is at hand.

24. The Kingdom of Heaven is at hand.

Jesus said that whenever He is present, the Kingdom of Heaven is present.³⁷ The Kingdom of Heaven is the place to experience the goodness of *The Father of the Son*. The Apostles had Him with them ‘always’ in Spirit, since only Jesus can reveal *The Father of the Son*. Jesus had commanded them to “keep His words” in order for the Father and The Son to abide in them. And when they were teaching the Gospel to the lost sheep, the Spirit of Jesus was with them, so the Kingdom of Heaven was present. Wherever two or more are

³⁷ Jesus said ‘wherever two or more are gathered in my name, I will be present. Read *The Kingdom of Heaven* on this site hwylcom.org

gathered to discuss *The Father of The Son*, they are with The Christ in the Kingdom of Heaven.

Why two people are needed? The love of the Father is experienced as a result of the love between two people who both love the Father and The Son. Jesus said that this love occurs when two people meet together in His name, which means with His authority. The Gospel writer used the word 'truth' which also means love. In another passage we are reminded that the truth is known only from two independent witnesses, which is also Jewish Law.

On your own, reading the scripture the truth cannot be discovered, because it only revealed through the interaction of those who love the Master and who love one another.

Even in a group session, and I have been to several, unless there is genuine love between the participants, the Father cannot be experienced, because the Father is experienced *through* this love. This is the reason Jesus told the Apostles to ‘love one another.’ Without that love they would not maintain their loving relationship with **The Father** after Jesus is gone.

For us, the best opportunity to experience the Father’s love is from the lifetime of sharing between a man and woman after a sacramental marriage. Or from a ‘marriage’ between an ordained priest and Jesus. Any marriage from which The Father has been excluded has little chance of generating the happiness that Jesus talks about.

25. Take no money or food with you

freely ye have received,
freely give. Provide
neither gold, nor silver,
nor brass in your purses,
Nor scrip ³⁸ for your
journey, neither two
coats, neither shoes, nor
yet staves: for the
workman is worthy of his
meat. ³⁹

³⁸ 4082. πηρα pera pay'-rah; of uncertain affinity; a wallet or leather pouch for food:-- scrip

³⁹ 5160. τροφη trophe trof-ay'; from 5142; nourishment (literally or figuratively); by implication, rations (wages):-- food, meat.

In other words they would have to depend upon other people's generosity. And they would own nothing and were to have no desire for worldly attachments. ⁴⁰

"And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."

And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy,

⁴⁰ I met a man who lived the life of an Apostle, and travelled the South for ten years owning nothing.

let your peace return to
you.

Church Fathers are vague about the meaning of this passage. In general *those devoted to The Father* sought out a family that would be receptive to their message. The peace they offered was in two parts. A simple greeting “peace be unto this house,” and if they received a good reply, then they would bless the house with a longer prayer.

And whosoever shall not
receive you, nor hear your
words, when ye depart out
of that house or city,
shake off the dust of your
feet.

The Apostle who asked the townspeople for a recommendation may have been misinformed. Perhaps the house was living under the Covenant and were not receptive to the news about The Father.

Shaking the dust off? This was an act of condemnation?

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city."

This seems a bit harsh, doesn't it? I suppose it is a misunderstanding of the Aramaic colloquialism. Jesus would not have used these words.

26. Going as sheep among wolves

Mt 10:16 -23 "Behold, I send you forth as sheep in the midst of **wolves**: be ye therefore wise as serpents, and harmless as doves.

Beware of **false prophets**, which come to you in sheep's clothing, but inwardly they are ravening **wolves**. (Mt 7:15).

Go your ways: behold, I send you forth as lambs among **wolves**. (Lu 10:3).

Wolves is a metaphor for *false prophets*, who bar the entrance to the Kingdom of Heaven. Jesus said He was the gatekeeper who could open the gate. After Jesus, the Apostles would become the gatekeepers (they were the elect, with the keys) and themselves might become the victims of wolves.

For there shall arise
false Christs, and false
prophets, and shall shew
great signs and wonders;
insomuch that, if it were
possible, they shall deceive the
very elect. (Mt 24:24).

See here in Thomas, the **wolves** are those Pharisees that have **hidden the keys**

to the Kingdom of Heaven (a place in which the ‘children’ are to be trained.)

Jesus said:

The Pharisees and the scribes have received the keys of knowledge; they have hidden them. They did not go in, and those who wanted to go in they did not allow.

But you be ye wise as serpents and innocent as doves. Taken from Gospel of Thomas saying #39.

‘Wise as serpents’ is an Aramaic colloquialism which means **scurry away from trouble**. ‘Harmless as doves’ — be peaceable.

But beware of men [liars]:
for they will deliver you

up to the councils
[Sanhedrin], and they
[Jews] will scourge you in
their synagogues;

The warning is not aimed against the wolves (false prophets) but towards ordinary humans who are against the Gospel [we might call them liars, today.] These people would drag someone into court to be tried for heresy for which the punishment is scourging. The brethren have been forbidden by order of the Sanhedrin to spread the Gospel.

And ye shall be brought
before governors and kings
for my sake, for a

testimony against them
[Jews] and the Gentiles.

The kings are those of the old twelve tribes, though they mostly had vanished into the Diaspora. There were no Kings within the roman Empire. But Syria had a King.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the *Spirit of your Father* which speaketh in you.

The evidence they will give shall be ‘the truth, the whole truth and nothing but the truth. For the Father is Truth.’

27. I am ‘sent’ as a sword to divide households

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

The Father has sent the Son to the Israelites in order to reveal the existence of *The Father* of whom they are ignorant.

Only Jesus could reveal The Father, and that began after He was twelve.

(Lu 2:42) And when he was twelve years old, they went up to Jerusalem...(49) And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Matthew 11:25

...All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

In Jerusalem at that time were several sects: Sadducees, Pharisees, Nazarites, Essenes, all under the Covenant of

Abraham, and all accepting that their God is Hashem. ⁴¹

Rabbis say that the knowledge of Hashem as the one and only God has been hidden from Christians and will be hidden to them until the end comes, and the Messiach arrives. It is blasphemy to say that **HASHEM** has a Son.

In Jewish households there was spiritual warfare between members when one member began to worship *The Father* rather than **HASHEM**, and to abandon some of the rituals, especially those of

⁴¹ Hashem is the modern word which is now printed in most Jewish scripture rather than YHWH which could not be spoken. In synagogues the cantor speaks 'Adonai,' whenever YHWH is encountered in Torah.

purifications. If a person was not eating 'kosher,' then the family could not eat together. If a person was mingling with the unrighteous people, then the synagogue was polluted. Or if the Sabbath was not kept in the manner of Judaism, that sin affected the family's righteousness. In order to protect the 'tribe' a person who broke the Law was taken to court. Parents would denounce their own children for worshipping *The Father*. Blasphemy led to the sentence of death, though it was not exacted. Jesus prophesied that Jewish children might even cause their Christian parents to be sentenced to death.

The stoning of Stephen:

(Ac 7:55 -56) But he, being full of the Holy Ghost, looked up stedfastly into

heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

The writer of Acts did not know it was illegal for Jews to apply a death sentence. The Sanhedrin were forbidden to do it and the court of stones was closed.

Nevertheless the idea that a man could be killed for saying that he saw the Son of man standing at the right hand of Hashem (though the Greek text uses the word *Theos*, not **HASHEM**.) shows how dangerous it was to say that **HASHEM** had a Son in those days.

In the USA there is now a law which allows Jews to decapitate Christians for

saying just what Stephen said. PL102-1991 passed into law in 1991. Signed by George Bush calling Jesus ‘the Son of the Old Testament God’, is punishable by death.

And ye shall be hated of
all men for my name’s
sake: but he that endureth
to the end shall be saved.

Here Jesus means being saved to **Life everlasting** which is to perform good works always and to be rewarded with **Eternal Life**. This level of salvation comes from living a virtuous life until the end.

28. The return of the Son of Man

But when they persecute
you in this city, flee ye

into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

These countries Samaria, Judea, Ammon, and towns from Masada to Tyre, are included in the name Israel. Jesus would return as *the Son of Man* before the Apostles were driven out of every city in Israel. If you understand that this was a prophecy that Jesus fulfilled before the last Apostle died, then Jesus must have returned in some way as the *Son of man*,⁴² to John

⁴² I have a 600 page book entitled ‘The Son of man,’ by an Anglican priest/theologian. The book explains what the title Son of man may have meant to Jesus. There is no simple answer.

(the last to die) and perhaps to others. It was *the Son of man* who lay in the tomb for three days (Mr 9:13.)

There are two unorthodox claims that *The Son of man* returned physically to his followers. One tradition is that He went to India with Thomas and taught Buddhists for some fifty years. His tomb is supposedly in Srinagar, though only local Buddhists believe this story.⁴³ Another is that He returned to teach the Apostles for twelve years in the Galilee. These teachings can be found in a 4th century book called 'Pistis Sophia.'⁴⁴

⁴³ A BBC documentary on Youtube tells the story.

⁴⁴ The Mormons say that Jesus himself returned to Central America and taught the Nephites - a lost tribe.

Perhaps even though *The Christ* was sitting at the right hand of *The Father*, in power, He also returned to his Apostles in humility as *the Son of man*.

Perhaps *the Son of man* returned only to those who had already known Him as *the Son of man*. Paul never even mentioned *the Son of man*.⁴⁵ Only The Apostles witnessed *the Son of man*—no-one else could see Him. Here He is talking to his friends (c.f. Jo 15:15) Peter, Thomas Judas (not Iscariot) and Philip.

⁴⁵ Perhaps this is why the Church played down this promise of a ‘second coming’ to the Apostles, because Paul never talked about it.

(Joh 14:19) Yet a little while, and **the world seeth me no more; but ye see me: because I live, ye shall live also.**

The **Parousia** or the second coming of The Christ is a different event. **Then The Christ will come with power and authority** over all the Earth, not in humility.

When, as *the Son of man*, Jesus returned to the living disciples, He taught them more about *The Father*, and revealed to them what had previously been hidden to their spirit. All mystical writers since that time talk about the Christ coming to dwell in the ‘temple’ of their own body. This indwelling

Spirit can be experienced by all righteous men. There is no need to await the Parousia to experience the Kingdom of God. Those people who enter the Kingdom of God in this life are judged by Jesus to be ‘*blessed of My Father*’ and they are not judged at the end, but are passed on directly to the Kingdom that has been prepared for them since the ‘beginning of the world.’ Their reward is guaranteed.

In this life a man can enter into the Kingdom of God when he has successfully taken on the seven virtues of Jesus.

29. What is hidden will be revealed

Fear them not therefore:
for there is nothing
covered, that shall not be

revealed; and hid, that shall not be known.

This is taken from saying #5 in The Gospel of Thomas.

*(5) Jesus said:
Know what is before
thy face, and what
hidden from thee
shall be revealed
unto thee; for
there is nothing
hidden which shall
not be made
manifest. (G—T)*

The point Jesus is making is that when you detect holiness in others, you are in fact recognizing such a holiness in yourself. To see The Christ in other people you meet is to

recognize that same Christ within yourself. As the Apostles watched the behavior of the returned **Son of man** and recognized the divine nature in Him, they were seeing themselves as in a mirror and seeing their own divine spirit.

As we mature in our knowledge of Jesus we will begin to see the divine ‘spark’ that is in all good people. When you do recognize it, know that you are reminded of the divine ‘spark’ in yourself. And this recognition is the ‘light’ of The Christ that will illuminate your likeness to The Father.

30. The Parable of the Treasure in the field

You remember the simile of the kingdom of heaven in Mt 13:44?

Mt 13:44 "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Treasure does not mean something real and tangible. Whatever it turns out to be for the individual, the search for it requires certain efforts.

First; you must get rid of all your stuff, so you can 'buy the field' [have the time to do the search] Mat 13:44 reads he "selleth all that he hath" and, that he did it "for joy."

Second you must eliminate evil desires, and internal possessions, such as your past, your personal vices that bring you pleasure, which you cling to because you think they are necessary for happiness.

Thirdly you must ignore those things in the world that attract you, and rather you must focus attention on the things unseen.

In the book ‘The cloud of Unknowing,’ the author teaches that the world is to be gradually hidden from our thoughts. First the world of television and entertainment, then Bible study, then writings of the Apostles, until all we can see is a cloud of nothingness beneath our feet and another above our head. What is left is to us is contemplation of The Father, whom we can never know. The final stage seems to me very uninviting.

But for “those that have ears to hear” the spirit will reveal that it is not the destination that matters as much as **the search for knowledge of The Father**. This search, Jesus calls “the Way to the Father,”—so unique that it cannot be shared.

Jesus reveals that man must abandon all those worldly desires: ambition, reputation, family and so on - in order to search full time for this treasure.

“... go thy way, sell
whatsoever thou hast, and
give to the poor, and thou
shalt have **treasure** in
heaven: and come, take up
the cross, and follow me.”

Mr 10:21

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.” (Matthew 19:29, KJV.)

Those attachment to worldly things that people think are essential for happiness, prevents them from “selling their possessions” because they think those things are what makes them happy. But the truth is that those things bring worry, and grief, and

anger, and frustration—not happiness. Happiness comes when you get rid of all the desires for attachments and focus only on the desire to get wisdom.

Attachments take up so much of your resources there is nothing left to ‘purchase the field.’ Most will **not** give up their attachments and are, therefore, **unable to have the time to search for the treasure** which means **time to look for the meaning of God**.

Man must be willing to detach himself from everything that he dreams is essential for his happiness - then turn to ***The Father of the Son*** (this is the real meaning of repentance).

31. Give away stuff to those who ask

You must be ready to give away surplus material with no regrets—as Jesus says, you must

*“give to him that
asketh thee” Mt
5:42*

What is freely given to you should be passed on to those who are trying to do the will of ***The Father***. But to those who would pervert the Gospel, who worship **HASHEM**, nothing should be given. **Of those things that you have obtained by the sweat of your brow, you are not required to give freely to any.** But you are expected give something in payment for work done for you. ‘The workman is worthy of his hire.’

You are not expected to give away anything that you need for daily living.

Judas carried the bag with money for *those devoted to The Father*. Jesus provided His disciples with bare necessities, tunic, cloak, staff. He said to the multitudes that they should support the impoverished Apostles.

The Apostles were called ‘the poor,’ and Jesus told them that they had been blessed by The Father on account of their humility. It was to the poor that the multitudes contributed food and clothing.

Jesus did not regularly provide food or money to the multitudes. He said ‘the poor you will always have with you.’ Use what little you have to bring people to knowledge of The Father who has promised to provide whatever they ask for. Let Teachers be fed

and provided for with bare necessities needed to further the Gospel.

“ He that hath two coats, let him impart to him that hath none; and he that hath meat [food], let him do likewise.” (Lu 3:11).

Mt 6:28 “And why take ye thought for raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin:”

Jesus means why do you desire new clothes? The Father takes care of the lilies who do no work, yet they are clothed, watered and fed. This is the work of The

Father — so shall The Father take care of you. What The Father has given you, enjoy.

32. Teach people what you have understood

What I tell you in
darkness, that speak ye in
light: and what ye hear in
the ear, that preach ye
upon the housetops.

Those Devoted To The Father were in darkness about The Father until Jesus spoke about Him. Jesus said: “teach others to observe all that I have told you.”

After they listen and remember what Jesus actually spoke, they took the message to the religious. It is only through the ears that the message can reach the part of the brain that

is able to “decode” it and release the spiritual teaching of Jesus.

Jesus said “ only those who have ears to hear” will know the message. That is why Priests read scripture aloud in Church. The congregation listens and puts down their Bible or bulletin, for to look at them would send the message through the optical channel, the wrong part of the brain for communication with the Spirit. If you study the Bible at home, you had better listen to it on a DVD. If you insist on reading the King James Version you will not recognize the aural meaning that comes through the voice of Jesus. Read [Listen to the Word](#)

In the Catholic Church and Anglican Church, everybody listens to the Priest.

The disadvantage with writing these commentaries is that they need to be discussed in order for the truth to be understood. It's no good just reading the material. So, I always call up my friends, or meet with them and read some of it to them. You should discuss and argue about this material with like minded scholars.

33. Humility—the disciple not above his master

Mt 10:24 -28 "The disciple is not above his master, nor the servant above his lord. **It is enough for the disciple that he be as his**

master, and the servant as his lord.

The “master” here is the senior disciple. The word lord is used respectfully. There is no suggestion that the disciple can become as authoritative as Jesus.

If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

Jesus was called Beelzebub by some Pharisees, a name of Satan. Jesus’s ‘household’ are the Apostles.

34. Those who say Jesus is the Son of Hashem

And fear not them which kill the body, but are not able to kill the soul: but rather fear **him** which is able to destroy both soul and body in hell."

There are people that can destroy your relationship with ***The Father***, and these men are to be feared.

To those devoted to The Father, Jesus said 'don't worry about being killed by the Romans. The Thief on the cross went to Paradise, anyway. The rabbis taught that all Martyrs were promised a place in the highest level of heaven. All people crucified

went to Paradise—that's the Law of Judaism.

Who is able to destroy both soul and body? **Anyone who teaches that Jesus is the Son of The Jewish God HASHEM.** Disciples preferred to be eaten by Lions, burned at the stake, rather than worship a God other than *The Father of the Son.*

35. Blasphemy against the Holy Ghost

In The Gospel of Thomas Jesus warned *those devoted to The Father::*

Saying #44 Jesus said: He who blasphemes against the Father will be forgiven, and he

*who blasphemes
against the Son
will be forgiven
but he who
blasphemes against
the Holy Spirit
will not be
forgiven, either on
earth or in heaven.*

In the Gospel of Matthew Jesus said:

Mt 12:32 "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither **in the world to come.**"

In the Gospel of Mark:

Mr 3:29 "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:"

In the Gospel of Luke:

Lu 12:10 "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

Here are four witnesses to this saying, which shows how important it is for you to understand that it is not the denial of Jesus that is forbidden. Peter denied Jesus three times in one night, and Jesus made him his #1 Apostle.

The warning is directed at people who have become absolutely certain **that Jesus is God** by the power of the Holy Spirit working within them, and yet teach others

that He is not the **Son of the Father** but the son of some other God, like the Jewish God **HASHEM**, or the Muslim God, Allah. How many Pastors are guilty of this blasphemy? Of calling Jesus the son of the God who made Adam?

“it shall not be forgiven him, neither in this world, neither **in the world to come.**”

36. Man is worth more than two sparrows

Mt 10:29 -31 “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your

Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

Lu 12:6 -7 "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

Sparrows are valuable gifts from *The Father of the Son* and yet you sell them

two for a farthing? Then Jesus says “each hair on your head is worth more than a sparrow, do not sell them lightly. You may be concerned about the future, and worried about how you will survive, but do not give your gifts (talents) away.

37. Tell men about me and I will honor you

Mt 10:32 -33 “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

Demonstrate to other men what you have learned from me, and I will tell *The Father* about you. Otherwise He will not hear your name.

38. To be a disciple, you must hate parents

Mt 10:34 -42 "Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Jesus has been **sent** by *The Father of the Son* not for a peaceful purpose but as a sword to separate those people who are willing to recognize *The Son*, from those who follow **HASHEM**.

For I am come to set a man
at variance against his
father, and the daughter
against her mother, and
the daughter in law
against her mother in law.

Jesus will divide households if necessary.

And a man's foes shall be
they of his own household.

He that loveth father or
mother more than me is not
worthy of me: and he that
loveth son or daughter
more than me is not worthy
of me.

The Gospel of
Thomas is the

source for this
saying #55 and #101

Jesus said: He who shall not hate his father and his mother cannot be my disciple, and (he who does not) hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

(101) Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father]

*and his
mother like me
cannot be my
[disciple]; for my
mother [. ..] but
my true
[mother] gave me
life.*

These relatives are attachments which some men desire to cling to because they think these relationships make them happy. If any man prefers his family to Jesus, he won't make a good disciple. Here the word "hate," in Thomas means willing to die for the Gospel, and ready, if necessary, to abandon family who would prevent a man from 'carrying the cross of Jesus.'

Jesus is asking only that a man gives up his **desire for the attachment** to a person, not that he physically leaves that person when that person supports his discipleship. But if that person is opposed to the man becoming a disciple, then Jesus recommends a separation, for the furtherance of the man's spiritual progress.

39. To take up the cross—lose a life

And he that taketh not his cross, and followeth after me, is not worthy of me.

to “take up the cross” is Aramaic for “willing to lose your life.”

He that findeth his life shall lose it: and he that

loseth his life for my
sake shall find it.

Here finding and losing “life” juxtaposes two different kinds of life. One life is dedication to a work life in commerce and industry, the other a spiritual life with *The Father of the Son*, in which you are in the world but not of the world.

Jesus makes the promise that if you are willing to give up your desire for attachments to the things surrounding you, which you think of as your “life,” — family, home, property and toys — then He can lead you to a life that has The *Father of the Son* at the center of it.

prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a **cup of cold water only** in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

'These little ones' is a metaphor for the newly commissioned missionaries, who are received but are not considered to have the understanding of a prophet or a righteous

man, nevertheless they are honored with a cold drink on a hot day.

By accepting the teaching of a Prophet or other righteous man, the listener will be rewarded with understanding appropriate to the depth of the encounter.

41. John the Baptist and Elias

Mt 11:4–6 “Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the

gospel preached to them.
And blessed is he,
whosoever shall not be
offended in me.”

John the Baptist was in prison and sent two of his followers to check out the new Prophet, to see if it was his cousin Jesus he was anticipating. Jesus is made to quote an Old Testament test for the coming Messiah which supports the Roman Catholic Church’s dogma. Jesus did not claim to be the Messiah.

In order for Jesus to take over the ministry, John had to be “killed off.”

Mt 11:7 -15 “And as they departed, Jesus began to say unto the multitudes concerning John, What went

ye out into the wilderness
to see? A reed shaken with
the wind? But what went ye
out for to see? A man
clothed in soft raiment?
behold, they that wear
soft clothing are in
kings' houses.

*Gospel of Thomas
saying #78*

*Jesus said: Why
came ye forth into
the field? To see
reed shaken by the
wind? And to see a
man clothed in soft
raiment? [Behold,
your] kings
and your great men*

*are they who are
clothed in soft
[raiment], and they
[shall] not be able
to know the truth.*

‘What did you think? Jesus asks: ‘that you could change John’s mind? Did you think you could buy him off with material things. He would not waiver in his teaching. He had no need for the things of the world.’

But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face,

which shall prepare thy way before thee.

He came to prepare the way for Jesus. He was more of a Prophet than Elijah.

Verily I say unto you,
Among them that are born of women there hath not risen a greater than John the Baptist:
notwithstanding he that is least in the kingdom of heaven is greater than he.

‘But he came before me, and did not know **The Father of the Son** and now he is in prison and he cannot hear my message. And though he is greater than any man born of a woman, he is outside the Kingdom of

Heaven and cannot enter the Kingdom of God without me. And even the least person in the Kingdom of Heaven is greater than John the Baptist for **they are on the Way to The Father.**'

This was in order to explain why following Jesus is to be more rewarding than following John.

42. People take up arms to enter the Kingdom

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

People have until now been taking up arms to contend for the life preached by John. John has preached sedition and the Kingdom of Heaven which is normally a state of peace, has suffered. ⁴⁶

For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."

And, as Elijah prophesied, so have I come. But to those that have ears to hear, I am something else. I was never prophesied by

⁴⁶ According to Josephus, John the Baptist was a traitor to the State and was killed for it.

HASHEM, who did not know me, but am sent directly by *The Father of the Son* to reveal *The Father* to you.

43. **The house swept clean**

Mt 12:43 -45 "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

It is the unclean spirit which searches for another place to rest, having been driven out of the man. He is thirsty, but cannot find ought to drink, so he returns to the man he used to inhabit. He finds the house empty. It is empty because though the man is spiritually clean according to the Law, he has

not been filled with the Holy Spirit. The man is open to the seven deadly spirits that can take over his life—these are the seven deadly sins, who are worse than the original spirit.

Then he saith, I will
return into my house from
whence I came out; and
when he is come, he
findeth it empty, swept,
and garnished. Then goeth
he, and taketh with
himself seven other
spirits more wicked than
himself, and they enter in
and dwell there: and the
last state of that man is
worse than the first. Even

so shall it be also unto
this wicked generation.”

This is a comparison with Nineveh who repented because of the warnings of Jonas. And another comparison that the Queen of the South travelled miles to listen to Solomon, yet here is Jesus close by and they ignore his teaching.

Mt 13:51* Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

This was after Jesus had given them a number of similitudes on the Kingdom of Heaven. (read Mt 13:10—51.) Most people do not understand what *those devoted to The Father* knew, because most people are like the

multitudes who are not expected to understand parables and similitudes.

44. The loaves and fishes as prophecy

Mt 15:34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

The loaves are the seven original Apostles that John describes in his Gospel. They are the Apostles that carried the Gospel throughout the East, feeding the bread of life to whoever would take it. The little fishes are other disciples who were fishers of men only and did not take the Gospel of Jesus far and wide.

Mt 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

This is a response to a question of who should pay taxes to the Romans. Peter answered ‘the strangers pay as they enter the gates of the City.’ Jesus said ‘but those who are children of the King pay no taxes.’ Meaning the children of God. But they are also peacemakers ‘blessed are the peacemakers for they shall be called the children of The Father.’ In order to keep the peace, they should also pay tribute to the Romans.

45. Forgiveness seven times seventy times

Mt 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

There is a story in Genesis about Cain who was protected by **HASHEM** against reprisals of relatives for Cain's killing of Abel. **HASHEM** marked him to warn off anyone who would hurt Cain. The warning stated that anyone who tried to injure Cain would be punished seven times as severely as was required by Law.

Now, Lamech was the Father of Noah and of the eighth generation of Adam. Lamech killed a boy in his court for no reason at all, which he thought was more of

a crime than that of Cain. Lamech laughed at it and told his wives that **HASHEM** should protect him seventy times more than Cain i.e. seventy times seven (or in some Bibles, seventy seven times.)

Peter had asked Jesus privately whether if he forgave a troublesome brother seven times that would be more than enough, seeing that the Law allowed a man to take revenge after forgiving the other merely three times.

Jesus laughed and said the equivalent of “Peter, you screw up so often that I will have to forgive you seventy times seven times. You must do the same.”

46. The Publicans and Harlots get in first

Mt 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

He compares the behavior of people who are invited into the Kingdom of God and who say they will come but don't show up for the entrance exam; with those who say they can't come, but show up anyway. The Pharisees who were enthusiastic at first to

join *those devoted to The Father* refused to do so when they realized what attachments they had to give up. So, Jesus said “the publicans and harlots go into the Kingdom of God before you.”

47. A stone for the foundation of the Church

Mt 21:42* Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Ps 118:22 -23 "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes."

This must be an allusion to Peter, who is Kephas, or Cephias the stone or rock upon which the Church will be founded. The builders are the Jerusalem brethren who have rejected Peter's leadership of the sect. Regardless of James leadership in Jerusalem, **Jesus** had given authorization to Peter by giving him, not James, the keys to the Kingdom of God.

In support of Dogma I suppose that this passage was added by the Church.

48. Gethsemane and the prayer to the Father

Mt 26:36 -46 "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Gethsemane is an Aramaic word for oil-press. The place is first mentioned in this late event in the ministry of Jesus. The mount of olives was a place that *those devoted to The Father* met when they were in Jerusalem. It was a place outside the walls but within view of the Herod's soldiers. The guards knew Jesus was often there.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

What is important here? Jesus is “talking” directly with ***The Father of the Son*** within earshot of the three disciples, Peter James and John. The discussion was about an hour long and *those devoted to The Father* had fallen asleep. There is no mention of **HASHEM** here. Jesus was not praying to that God of the Jews. Jesus prayed the same words all three times i.e. for three hours total. No wonder *those devoted to The Father* fell asleep.

The cup He will drink from is given to Him by ***The Father of the Son***. *Those Devoted To The Father* do not hear this commandment, so it is not intended that they should drink it now. But Jesus had warned them earlier, that they would drink the same cup he drank from.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

49. **The betrayal by Judas**

The sinners are gentiles who come with a warrant to arrest Jesus. Judas Iscariot had filed a complaint with the Roman court 48 hours before. ⁴⁷ Judas did this against his conscience, only to fulfill a prophecy. Judas did not realize that Jesus would not save himself and after he heard Jesus had ‘died’ on the cross he killed himself for remorse.

Rise, let us be going:
behold, he is at hand that
doth betray me.”

To betray a friend is to tell a truth about him to someone who is not supposed to know. Judas thought that Jesus was the

⁴⁷ It required 48 hours to obtain a warrant for arrest - Haim Cohn Chief Justice of Israel

Messiah, the rightful King of Judea, and that Herod was an imposter, an Idumean who had no claim to the throne. Such a claim would be treasonable, and this led to Jesus's arrest. But this charge was false. Jesus never claimed to be the rightful King of Judea.

Jesus never claimed to be the Messiah. The Messiah would be a direct descendant of King David, and yet Jesus had no Jewish father, did he? If Joseph could be traced back to David, that would not make Jesus a descendant would it?

The Talmud says that Jesus's father was a Roman Centurion Pantera by name. But this was not possible.

If we are to believe the Gospel narrative that Jesus had no Jewish father and no Roman father but was born of the Holy Spirit and of Mary, then He was not a true Jew, a descendant of Seth — He really was the Son of *The Father*.

*Lu 22:3 "Then
entered Satan into*

*Judas surnamed
Iscariot, being of
the number of the
twelve."*

The Father of the Son had chosen Judas Iscariot to be an Apostle (Jesus said so) so that Judas could fulfill a prophecy that a friend would turn against Jesus. And Judas Iscariot was the best friend to Jesus — Jesus called him ‘Friend’ a mark of respect for people that are very close. Satan is doing the bidding of The Father, for it is a teaching of the Church that Satan could only do his work if the Father allows it. Judas Iscariot was instrumental in accomplishing the crucifixion that Jesus and His Father had planned. As Jesus said to Pilate ‘don’t you understand that I could bring a thousand Angels here to stop this,’ and He also said ‘You only have the power to do this to me

because My Father has given you that power.’

Remember: in orthodoxy **The Father** is all powerful. The crucifixion was planned and would go ahead regardless of any road-blocks such as those put up by Peter, and Nicodemus who would stop Jesus from confessing to a capital crime in a Roman court.

Jesus told John at the last supper what was about to happen. John and Jesus understood that it must happen before the “last curtain” fell on His ministry.

Judas had no idea that Jesus would confess to Pilate and be hanged for it. When He heard that his Master had ‘died,’ he wanted

to join him. So, Judas committed suicide, or so they say. ⁴⁸

In the story of the wedding garment, there is one man without his garment. He is ejected by the King. Perhaps this was Judas who was invited to the wedding by Jesus, having played his part in the Passover plot. Judas was rejected by *The Father* because he had committed suicide — a crime against the Holy Spirit, and unforgivable.

⁴⁸ Mohammed *peace be upon him* was told by the Angel Gabriel that someone took the place of Jesus on the cross, and that Jesus ascended to God unharmed. Some Mullah's say Judas took his place. Some that Simon of Cyrene took his place.

50. The so—called trial but not actually

Now we come to almost the last words of Jesus before he hung on the cross. The High Priest rent his clothes upon hearing it—a sign of extreme anguish. It was a blasphemy to say that **HASHEM** has a son,⁴⁹

⁴⁹ and still is today. Public Law 102/1991 of the USA states that it is a blasphemy to say that Hashem has a son, punishable by death.

Mt 26:64* Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Here the Greek writers of the New Testament were at a disadvantage. They lied about the trial of Jesus before the High Priest. It could not have happened because Judaism forbids a trial during Passover, and never at night. And in any case Jesus would never have said he was the son of **HASHEM**. The Greeks sitting comfortably in Rome some 100 years after the event, obviously misunderstood who was *The Father of the*

Son when they wrote the Gospel. There are many clues as to what really happened.

First why did the Centurion with a warrant for Jesus's arrest allow the High priest to take Jesus? If the Jewish court could not be active during Passover or at night, what did they do with Jesus that night? Why did the High priest rend his clothes? Why does it state that no witnesses were needed to convict Him, when Judaism requires two independent witnesses to convict.

According to Haim Cohn, chief Justice of Israel, ⁵⁰ who knew Roman Law and Judaism of the 1st cent., no such trial could ever have taken place under those

⁵⁰ and a representative on the United Nations court, also an historian

circumstances. He argued that the High Priest rent his clothes because He could not get Jesus to agree not to confess to Pilate. He knew this would be a death sentence, and no Judean desired the death of one of their own by a Roman. They hated the Romans.

On the next day, Jesus was tried by Pilate. You know the outcome. But did you know that the man who was called to be released was “Jesus, son of the Father?” Yes, Barabbas is Aramaic for son of the father, and

his first name in the original scriptures was “Jesus.”⁵¹

51. The miracle at Cana—water into wine

John the Evangelist wanted to show, I think, that The Master was reluctant to begin His Father’s work at so young an age.

⁵¹ Origen in AD 250 removed the name Jesus (Barabbas) from the scriptures because he thought it a sacrilege that Barabbas should have the same name. This is attested to in Church History. Here I use the American name for the Master, but in the early Gospels He was called ee-shoe, his real name in Aramaic, and the name in most Bibles until the Westminster Confession in London 1637, I think. So both Jesus and Bar-Abbas were named ee-shoe.

It required a Mother's push to get Him to do what He was born for - to fulfill the law and to bring joy to the world.⁵² Perhaps The Master thought it was too soon to show His divine personality to people who had only known Him a few days. He might scare them off!

But He could not refuse a request from His Mother (remember this), though He playfully chided her for trying to order Him around.

He said something like “Mother, what am I going to do with you? Nevertheless I will do what you expect of me, and will help these friends of yours.”

⁵² Proverb: where there is no wine,
there is no joy.

Joh 2:3* And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Joh 2:4* Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Joh 2:7* Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

The six stone jars held water used for purification of the Jews and their utensils - for hand washing, plates, cups etc. according to the Jewish laws regarding purification.

These jars contained water, but were not full. It was Jesus who had the jars filled to the brim. You see, before the water could be turned into wine, the jars had to be full to the brim - or full-filled. Perhaps, the Jars represent The Law and the Prophets - In the Jewish scripture there are these books B' resheet. Sh'mot, Vayikra, B'midbar, D'varim, and Nevi'im (the book of the Prophets) making six books. These teachings were the means of purification of the Jews. The Master came to fulfill the Law, so perhaps the filling of the jars to the brim was a metaphor of this fulfillment.

Then, after fulfilling the Law, He was to bring something else to the children of God — Joy, represented by the wine, for there is a proverb **where there is no wine there is no Joy.**

52. The woman at the well

Joh 4:7* There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

The well was called “Jacob’s well” and the Samaritans had used that well for hundreds of years. ‘Jacob’s Well’ is a metaphor for the teachings of Prophets. The woman was spiritually ‘drinking’ from the teachings of the Prophets. Jesus was going to offer her water from his own “well,” so that she would never go thirsty.

Joh 4:16* Jesus saith unto her, Go, call thy husband, and come hither.

She has five ‘husbands.’ They are the five senses, but Jesus knows she is not *married* to them, in other words He can turn her interest away from the world and towards spiritual knowledge.

Joh 4:21* Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship **the Father**.

The Samaritans have their own Temple, much to the disgust of the Judeans. Note here that Jesus mentions *the Father*, not the God HASHEM of the Judeans. Then he tells her *the Father* is Spirit (unlike HASHEM who can be seen in one place at a particular

time.) and ***The Father can be worshipped any place.*** And when the Temples are destroyed, both on Mt Gerazim, and in Jerusalem, there will be no place **HASHEM** can be worshipped, because **HASHEM** when on the Earth is only on the Ark in the Holy of Holies, resting between the cherubim, so they said. But ***The Father of the Son*** can be worshipped anywhere.

Joh 4:25,26 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell **us** all things. Jesus saith unto her, I that speak unto **thee** am he.

Now, the Hebrew word Messiach and the Greek word Christos have different meanings. Christ is said by Protestant commentators to be the equivalent Greek word for the Hebrew, but this is not truth. The rabbis say that the Messiach was a title given to many Israelites, including: Solomon, Saul, David — in fact all kings were Messiachs, which indicates that they had been anointed with oil by the

High Priests. All Messiahs after David were required to be a direct descendant of King David.

On the other hand Christ (Gk: Christos) was a title created by Paul. It means **Christ is God the WORD incarnate in the heavenly body of Jesus.**⁵³ Remember this.

Today rabbis teach that Jesus was not the Messiah because he had no Jewish father and therefore was not a descendant of King David, no matter how hard the Christians try to prove it by ‘endless genealogies.’⁵⁴

⁵³ It is said that this body has no blood.

⁵⁴ (1Ti 1:4) Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

The woman knew that a Messiach was promised to come — was inspired to recognize that Jesus was a prophet who could explain everything about the Messiach. When Jesus replied ‘I that speak unto thee am he.’ He meant that he was the person who was going to tell her all things about the prophecy of the Messiach, and show her that all Samaritans and Judeans would worship together, but not in any temple made by hands.

The woman has discerned something in Jesus that others have not noticed, and Jesus tells her that it is because she has left her five senses at home, she has become aware of her conscience which is revealing to her that He is a prophet. The woman is so detached from her ‘world’ — (she even leaves her water pot behind vs 28.) that she has become

receptive to the spiritual message coming from Jesus.

53. The food that Jesus lives by

Joh 4:34* Jesus saith unto them, My meat [food] is to do the will of him that sent me, and to finish his work.

Jesus receives the bread of Heaven from *The Father of the Son* with which he also feeds the lost sheep of Israel (the Samaritan woman is an example.) The work is to be completed by Peter. Jesus will tell Peter to “feed my sheep.”

It is interesting that the word ‘bread’ occurs more times in the New Testament than the word ‘love.’ Now the word ‘meat’

means any food. It could be cornflakes, bananas, whatever. Jesus was a vegetarian, as were all Nazarites, and He wasn't talking about the 'flesh' of animals.

The Israelites had lived on Manna from **HASHEM** during the time in the wilderness with Moses, and two generations of Israelites had died. Jesus said He offered the 'bread of heaven' from His Father which gave life to men. Jesus said the bread came from doing the Will of The Father. When we do the Will of the Father we will also be fed on this divine bread, and we must learn how to make the same bread for our students.

54. Healing by remote control

Joh 4:50* Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

Capernaum, where the man lived with his son, was on the sea of Galilee, a good day's walk from Cana where Jesus was staying in the hills westwards of Capernaum. The man asked Jesus to "come down" twice to save his son. Jesus was on his way to Capernaum, anyway, but not today, and he cured the son without needing to visit him. This was the second miracle after the water into wine incident.

We must understand that the nobleman was no more understanding about who Jesus was than before. Jesus had not revealed *The Father of the Son* to the nobleman. All that the man could say to his family was that Jesus was a miracle worker—which is not what Jesus wanted people to understand - He said this many times to people he cured. Jesus complained that people only wanted to see signs and wonders, and had no interest in understanding Him. He had told even the Pharisees that no signs would be given them, except the sign of Jonas, which was a similitude of his own burial and resurrection. ⁵⁵

⁵⁵ When the Ninevites saw Jonas they repented. And Jesus hoped that would happen to Galileans,

55. What does the word *Healing* mean?

Joh 5:8* Jesus saith unto him, Rise, take up thy bed, and walk.

This was a healing which had been delayed because of the paralyzed man's ignorance of the forgiveness of his sins already by *The Father of the Son*

In the King James Version , the word translated as healing was in the Greek Bible written as variations on yerapeuwn.

In English transliteration, letter for letter, this would read ‘therapeuon.’ Today we would relate it to mental therapy or psycho therapy — healing of the mind.

In the early Jesus movement there was a great emphasis on the healing of the spirit, and the people that practiced this gift were called Theraputae.

It seems that people could be *cured* through the process of *healing*. Physical ailments were cured by **healing the spirit of the person.**

The Pharisees taught that people with physical diseases such as blindness, lameness,

and leprosy, were being punished by God **HASHEM** for sins they had committed, or that their parents had committed. A man was sick because he believed the Pharisees when they told the man he had sinned against **HASHEM**.

Jesus said that their condition was not caused by sin, neither theirs nor their parents, it was the result of their belief in the Pharisees' judgement of them, who told them they were being punished by **HASHEM**.

Jesus was 'sent' by The Father to reveal **The Father of the Son** to the people who were 'sick' from the belief that Pharisees spoke for a God who condemned them.

Jesus said *the Father* could cure them. All a sick man needed to do was to experience the goodness of **The Father of the Son** in

the person of The Son, and to realize that their ‘sin’ had already been forgiven by ***The Father***, regardless of what the Pharisees had said.

In churches today, Pastors teach that Jesus does the physical cure of the person — ‘a miracle was performed.’ But Jesus said He could do nothing of himself — the Father’s grace alone accomplished the healing.

Jesus’s healing was psycho-therapy. He cured the thinking of the sick person, and the sickness left them.

This was the method used by early Jewish followers of Jesus called Therapeutae.

Today, this method is used by many Eastern religions. ⁵⁶

It seems that the mind **can** control disease.

⁵⁶ Doctors in the USA have found that many patients respond better to a sugar pill (placebo) than to a drug. Now Doctors are trying to understand why the patients respond positively when given a placebo (they do not know it is a placebo.)

56. The children of Abraham

Jesus had said

“I know that ye are Abraham’s seed; ...” (Joh 8:37).

Joh 8:39* They answered and said unto him, Abraham is our father. Jesus saith unto them,

“If ye were Abraham’s children, ye would do the works of Abraham.”

He says they were not Abraham’s children because they did not do the works of

Abraham.⁵⁷ Then, whose children are they? They are the children of God

HASHEM, . . .

“We be not born of fornication; we have one Father, even God [they meant god HASHEM].” (Joh 8:41)

‘Born of fornication’ means the Judeans were sure that the father of Jesus was a Roman Centurion named Pantera, that Jesus was not a Judean. They called Jesus a Malmsa — a man with no ‘Jewish’ father.

⁵⁷ The works of Abraham? Abraham was a Friend of the Elohim, who made everything ‘good’ in Ge 1:1 - 2:3 and Abraham trusted in the Elohim and took Isaac to be sacrificed because the Elohim demanded it.

Jesus said their god **HASHEM** was the father of lies and a murderer from the beginning.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (Joh 8:44).

The Elohim asked Abraham to take his son Isaac to be sacrificed, and an Angel of **HASHEM** stopped the sacrifice, and substituted a ram for Isaac. From now on

Abraham gives his allegiance to **HASHEM**, not to the Elohim.

Abraham obeyed Elohim to begin with, but then he listened to **HASHEM**, or so the story goes according to Ezra. And ever after, Pharisees and Sadducees worshiped **HASHEM**. But as I have said before **HASHEM** was a fiction created by Ezra to gain control over the returned Israelites, to make a Nation of the Israelites.

This non-sacrifice of Isaac is to be contrasted with the actual sacrifice of Jesus.

Abraham had been willing to sacrifice Isaac but was stopped by **HASHEM**.

By comparison we read of *The Father* sacrificing Jesus ‘for the sins of the world.’⁵⁸ The Father is all powerful, and nothing could stop the sacrifice. **The High Priest and his priests were trying to prevent the Will of the Father from being accomplished,** whereas Jesus was determined to obey His Father.

When the High Priest took Jesus out of the hands of the Centurion, they took Him into their meeting room to try to persuade

⁵⁸ In Orthodoxy the sins are those caused by the loss of the virtues of holiness and justice for all descendants of Adam until Jesus. Jesus’s passion on the cross opened the gate to Paradise for all people who are worthy. Every personal sin has still to be paid for by the person who owns the sin.

Jesus not to admit he was the King of Judea, which admission would be a death sentence in a Roman court. Jesus was determined to obey His Father's Will. He had to admit guilt in front of Pilate, because there were no witnesses for the prosecution. In Pilate's court Jesus allowed Pilate to think that He was the rightful King of Judea — a treason, which guaranteed a crucifixion. ⁵⁹

So, Jesus here is saying that Abraham trusted The Elohim and would have gone ahead with the sacrifice of Isaac, but Abraham stopped the process under orders from **HASHEM** and substituted a ram for the sacrifice. This story told by Ezra, has **HASHEM** taking over the care of Israel from The Elohim. And Abraham gave allegiance

⁵⁹ Pilate placed a sign above the cross saying 'King of Judea.'

to **HASHEM** who made a contract with him to become the **ONE** God of the Israelites.

Jesus is saying that, if the Pharisees really were children of Abraham they would trust The Father and not The **LORD** [**HASHEM**] and would encourage the crucifixion. You see, the crucifixion had to take place in order to plant the ‘seed’ [Jesus] that would start the growth of a people who would follow ***The Father of the Son.***and who would teach new apprentices the ‘way’ to The Father. This is what Jesus explained to them. The High Priest was subverting the Will of ***The***

Father of the Son by trying to stop the ‘seed’ being ‘planted.’⁶⁰

Judas Iscariot had helped with the crucifixion by telling the Romans that Jesus had committed a treason by claiming to be the descendent of David and rightful heir to the throne of Judea. This was not true and Jesus could not lie about this. He knew his biological father was not a man. Judas had to tell the lie to the Romans that Jesus descended from David and was the rightful heir to the throne of Judea. Judas lied ‘the devil made me do it,’ because Jesus’s divine personality could not tell Judas to lie, even for a just cause.

⁶⁰ As Adam had been the seed from which came the Israelites only. Jesus was the seed from which would come the Christians.

Both Jesus and Judas knew that the Romans would arrest Jesus. Jesus would allow Pilate to misunderstand who He was, by remaining silent to his questions, which was legal under Roman law.⁶¹ On the cross Pilate had a sign saying Jesus was ‘King of Judea.’ Judas did not expect Jesus to actually die.

The High Priest was trying to stop the sacrifice even at the end by saying to the Romans that Jesus had only **said** He was King of Judea, which only meant Jesus was mad not a traitor. But *the show* had to go on, and **The Father** was the director.

The crucifixion itself did not help the cause — all followers of Jesus returned to

⁶¹ But under Judaism it was a crime to remain silent.

their previous occupations and the Gospel was temporarily abandoned.

The return of Jesus, alive and well, convinced *those devoted to The Father* that Jesus was right about The Father. From then on the Gospel was all important to them. At first it did not spread beyond Jerusalem. But then Titus came to destroy the City and this forced the Apostles to flee to Egypt and the East where they carried the Gospels.

The Gospel did not reach Rome until mid 2nd century. It was firmly established as a Religion by Constantine in the 4th century. After Nicaea 325 AD, the new Catholic Church of the Empire carried the Gospel to the ends of the Earth i.e Briton.

57. About Bar-abbas ‘son of the father’

In the early Gospels of the 3rd century it is written that the crowd called for the release of Jesus Bar-Abbas, which is Aramaic for Jesus son of the Father. But Origen removed the name ‘Jesus’ because he thought it blasphemous for Barabbas to have the same name ‘Jesus.’ So, these are two evidences that the Judeans did not want the sacrifice to go ahead. But *The Father of the Son* was in charge here — the seed must be ‘planted.’

58. Teaching *those devoted to The Father*

Jesus spent the forty days after his release from the tomb, teaching His disciples in the Galilee. Christians teach that after forty days

Jesus then ascended to the abode of The Father, and Muslims agree. But there are other statements by early Jesus followers.

Most religious groups until mid 2nd century taught that Jesus was Divine and therefore could not die. Irenaeus of the 2nd century said Jesus died an old man of fifty. The followers of Thomas in India taught that Jesus went to Srinagar in India and taught the Buddhist monks until He was eighty years old.

In support of Dogma The Catholic Church decided Jesus was both human and divine and that it was His human nature that suffered on the cross. The Word, they say, left Jesus the human, on the cross. But Jesus clearly says that He and The Father could never be separated, for they were ONE, and

according to the *Aramaic Bible*, Jesus said this on the cross ‘for this I was born.’

Summary

In the crucifixion story you hear of the Son’s desire to obey the wishes of the Supreme God — ***The Father of the Son***. Which, I repeat, is a parallel to the story of Abraham and the sacrifice of Isaac.

Abraham wanted to obey the Will of The Elohim, but the desire of the Elohim was thwarted by **HASHEM**.

No-one could thwart the plans of the Son and ***The Father of the Son***, because ***The Father of the Son*** is all powerful, as Jesus made clear to Pilate.

59. The seed of Jacob vs Jesus

The promise by **HASHEM** to Jacob (Israel) that his tribe would expand to a great Nation was never fulfilled through the descendants of Jacob. Jews are still only a small ‘Nation’ of 16 million, about the number of Jehovah’s Witnesses today. Jews still wait for all people to become one Nation under God **HASHEM**.

Evangelicals say that the seed of Abraham was Jesus from whom would come a great Nation. But this has not happened either — Christianity is not One Nation. Christianity is now 400 Religions and 33,000 unaffiliated denominations. They have all sorts of misunderstandings about God.

- Some say *The Father* is **HASHEM** (Jehovah)

- some that Jesus is Jehovah **HASHEM**,
- some that **HASHEM** and Allah are Gods also.
- Some say that every Religion has its own God,
- some that all gods are really one God.

Most Christians do not understand Jesus's teaching that the ***The Father of the Son*** is their true spiritual Father, and that we and Jesus are brothers.

60. I am the Way the truth and the Life

Joh 14:6* Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jesus had just assured *those devoted to The Father* that they knew the way to the Father, but Thomas is mystified and asks ‘where are you going and how can we **know** the way?’ in other words ‘how will we recognize that we are on the right track?’ Jesus says ‘when

you see the Father you will recognize Him and know that you are home.

61. Philip's question about the Father

Philip still doesn't understand, he asks Jesus to show the Father to them, to see if they really will recognize Him.

Joh 14:9* Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Jesus tells them 'just as you know Me from the years of our time together, you also have

known the Father, because He dwells in me, and does His work through me..

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;

Paraphrase ‘Just as the Father works through me, I will work through you, and because you believe I can do anything, you will be able to do greater works than I have done. The sky is the limit because I will be with the Father and He will do anything for me, so ask in my name and I will be able to do anything you ask.’

and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Paraphrase 'Meanwhile keep my commandments. I will ask the Father to give you another Comforter that will remain in you for ever and I will not leave you before it arrives, and when I do leave, and the world knows I am gone, you will still see me. And that day when I am with my Father so will you because you are in me, and I am in you.'

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth

him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

Paraphrase 'You love me so keep my commandments and my Father loves you for it, and I will be with you because you do it.'

He that hath my
commandments, and keepeth
them, he it is that loveth
me: and he that loveth me
shall be loved of my
Father, and I will love
him, and will manifest
myself to him.

62. **Mary and Jesus at the tomb**

Joh 20:15* Jesus saith
unto her, Woman, why
weepest thou? whom seekest
thou?

Joh 20:16* Jesus saith
unto her, Mary.

Joh 20:17* Jesus saith
unto her, Touch me not;
for I am not yet ascended
to my Father:

He forbade her to touch Him because He was in a state of holiness and purity, and for her to touch Him would render them both unclean, which would prevent His ascension that day, which was delayed to enable Him to speak to a disciple to tell them where He was going. ‘ I am going to our Father Theos, but I will be back on Sunday, so gather them together at the regular meeting room.

but go to my brethren, and
say unto them, I ascend
unto my Father, and your
Father; and to my God, and
your God.

63. Thomas the doubter and twin

Joh 20:29* Jesus saith
unto him, Thomas, because
thou hast seen me, thou
hast believed: blessed are
they that have not seen,
and yet have believed.

In support of Dogma This is an addition by the Bishops. We know from the *Gospel of Thomas* that Thomas did not believe that Jesus had a real body, it only appeared to be real. Remember that Jesus had just walked through a *shut* door to meet with *those devoted to The Father*. The Bishops were trying to squelch the stories that were all over the Empire that Jesus was a divine person who could not have died on the cross. “How could God have died?,” the argued. But for

the sake of the theory that man could be bodily resurrected rather than spiritually resurrected as most other groups were teaching (also the Pharisees,) the Bishops decided Jesus must have been a human like the rest of us. They never said He was a *human being*, but a human with a divine nature, but with a flesh and blood body like ours.

The public didn't see this Gospel until 1965 after the Nag Hammadi books had been translated into English.

64. Post resurrection appearances

Joh 21:5* Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

Joh 21:10 Jesus saith unto them, Bring of the fish which ye have now caught.

Joh 21:12* Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

In support of Dogma Here we see the Bishops trying to convince the gnostics that Jesus was fully human. Divine beings didn't eat, but here was Jesus eating fish.

Strange that *those devoted to The Father* did not recognize him by his appearance.

In support of Dogma Again “when they had dined,” gives support to the human nature of Jesus.

Joh 21:15* So when they had dined, Jesus saith to Simon Peter, “Simon, son of Jonas, lovest thou me more than these?”

What was Jesus referring to when He said “**these?**” The other disciples? He calls them ‘children’ (21:5.)

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

Joh 21:17–18 He saith unto him the third time, Simon,

son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Conjecture This affirmation by Peter spoken three times perhaps erases the sin of the three denials he had made ‘before the cock crew.’”

In paraphrase To Peter, He said, ‘there is to be no rest for you when you are old and frail. Your lambs will call for instruction. You may not feel like going out. You will be dressed by

your servant, placed in your wheelchair and taken out to teach.’

“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”

65. John lived to see the return of Jesus?

Joh 21:22* Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Those Devoted To The Father did not understand what this meant. Neither can we know for certain. Some later Elder thought it meant that John would not die. It might mean that Jesus was to return within the lifetime of John, that John would live to old age, which was true.

It does not matter to us whether we know for certain — the other disciples were instructed only to follow Jesus.

Mary, His mother, had been living in the care of John of Zebedee since the crucifixion. Perhaps John was selected by *The Father of the Son* to give up any missionary work like Peter was doing, in order to care for Mary.

66. The proof given to John Baptist

Mt 11:4 -6 "Jesus answered and said unto them, Go and shew John again those things which ye do hear

Shew again what they hear? He means 'you may be looking for a Messiah, but it is not me, though I do the same good works that have been prophesied of a Messiah, surely my denial won't go against me.

and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the

gospel preached to them.
And blessed is he,
whosoever shall not be
offended in me."

67. The Father was hidden from the wise

Mt 11:25 -30 "At that time
Jesus answered and said, I
thank thee, O Father, Lord
of heaven and earth,
because thou hast hid
these things from the wise
and prudent, and hast
revealed them unto babes.
Even so, Father: for so it
seemed good in thy sight.

The intelligent world had no knowledge of *The Father*. Everything that *the Father* knows is also known by the Son, and no-one else can know any of it, until the Son gives it away, which He is not about to do to for just anybody. But He will do it for those who put down their tools and come to work for Him. He will give them a job, will not boss them around, and their soul will rest easy under His yoke.

All things are delivered
unto me of my Father: and
no man knoweth the Son,
but the Father; neither
knoweth any man the
Father, save the Son, and
he to whomsoever the Son
will reveal him. Come unto

me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

68. A sign like Jonas in the whale

Mt 12:39 -42 "But he answered and said unto them, [Sc&Ph) An evil and adulterous generation seeketh after a sign;

You will not repent of your evil ways unless you see a future that worries you like the men of Nineveh. They repented when they heard Jonah preach after he returned from the belly of the whale. And though you will see me return from the tomb after three days you will still not repent, and will be condemned by the dead of Nineveh, and by Salome for I am a better preacher than Jonas and wiser than Solomon.

and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in

the heart of the earth.
The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

69. Who is my mother and brethren

Mt 12:48 -50 "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Jesus's family are those who do the *Will* of *The Father*, not those who live in his home and worship HASHEM.

70. The mysteries hid from the public

Mt 13:11 -23 "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Jesus spoke in parables so that ordinary people would not understand the mysteries of the Kingdom of Heaven because that knowledge was given only to people like *those devoted to The Father* who had *ears to hear* the meaning of the **sermon on the Mount** (Mt 5,6,7,8.)

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Those who have one mystery understood, will receive more understanding, but the ignorant will receive no insight.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

The ignorant hear only the words of the parable.

And in them is fulfilled
the prophecy of Esaias,
which saith, By hearing ye
shall hear, and shall not
understand; and seeing ye
shall see, and shall not
perceive: For this
people's heart is waxed
gross, and their ears are
dull of hearing, and their
eyes they have closed;

Yet, if someone begins to understand it is
because they have been blessed by my
Father to know the mystery, and they will
come to me and I will cure their spirit.

lest at any time they
should see with their

eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But you twelve have already been blessed by my Father, and you can understand me. Even prophets and righteous men have not been blessed like that.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which

ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

71. The Parable of the sower

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom,

Anyone who hears the Word of God and remember the words in his heart but does not understand it will forget those word in time.

and understandeth it not, then cometh the wicked one, and catcheth away

that which was sown in his heart. This is he which received seed by the way side.

If the Word of God excites passion only, the words themselves will not be remembered, and even the feeling of joy will go away with the next emotional experience.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution

ariseth because of the
word, by and by he is
offended.

If a man is consumed with worldly
problems, he will not have time to follow
through with what he has heard of the
Word.

He also that received seed
among the thorns is he
that heareth the word; and
the care of this world,
and the deceitfulness of
riches, choke the word,
and he becometh
unfruitful.

A man who has ears to hear and who understands the Word and applies what he has learnt, will benefit greatly

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

This next is the wheat and tares story

Mt 13:37 -43 "He answered and said unto them, He that soweth the good seed is the Son of man;

The good seed are the peacemakers of the world. 'Blessed are the peacemakers for they shall be called the children of God.' Who try to bring accord between all good people.

The field is the world;
the good seed are the
children of the kingdom;

The tares are those people who would sow discord between religious groups, and between one another.

but the tares are the
children of the wicked
one; The enemy that sowed
them is the devil;

At the end of life those who sowed discord will be refined in fire to make them

righteous. ‘the righteous will shine forth... In the kingdom of their Father.’ Even those who continue to sin against God until the end will be saved.

the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast

them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

72. Kingdom of Heaven similitudes

Mt 13:44 -50 "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Think of the field as the Gospel of Jesus and the treasure is the search for eternal life.

⁶² But first; you must get rid of all your stuff, so you can ‘buy the field’ and dig around for the treasure as often as you like. Mat 13:44 reads he “selleseth all that he hath”, and that he did it “for joy”, but scripture does not say what that treasure is. But for “those that have ears to hear” the spirit will reveal that the search is what is important. It is “the Way to eternal life” which is something so personal it cannot be shared.

Similarly, you are like this merchant in that you seek pearls of wisdom from the Fathers of the World, both Greek and Latin, and when at last you you will get rid of all your stuff and dedicate all of your time to

⁶² The lawyer asked Jesus “What must I do in order to inherit Eternal Life? Read the story of The Good Samaritan for the answer on this site.

search for the greatest wisdom of all which is the secret of Eternal Life.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

In this religious life others will decide whether you are good or bad, perhaps unrighteously they will judge you as bad and cast you out of the church. Better to keep out of the net and let the Angels judge you righteously at the end of the world, and if you are not a nice person, you will be refined

until the bad is burnt away - you do get to keep your dentures!

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be

wailing and gnashing of teeth.”

73. Saying but not doing

Here Jesus is arguing that the **LAW** given by **HASHEM** is not being honored by some Pharisees who mouth the **LAW** as if it comes from God, but believe they are smarter than God and can teach others how to skirt around the **LAW**. They feel no obligation to follow the teaching of this God so why then praise a God whom they do not honor from the heart? Their worship of **HASHEM** is futile. (In comparison His disciples worship The Father from the heart and they do whatever He tells them.)

Mt 15:3 -9 "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made

the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

74. The blind leading the blind

Jesus had offended the Pharisees with a saying, and *those devoted to The Father* were nervous. Jesus told them not to worry, the

Pharisees would not be around for long. Meanwhile avoid their pupils until they ask to be rescued from their captivity.

Mt 15:13 -14 "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

75. The Lost Sheep get the full Monty

Mt 15:24 "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

Jesus was 'sent' by The Father, which was to do some specific work for The Father, and not a work He had chosen himself. The Father sent Him only for those Israelites who believed in monotheism, and would be receptive to an alternative religious life.

76. The children's bread is not for dogs

Mt 15:26 "But he answered and said, It is not meet

to take the children's
bread, and to cast it to
dogs."

The woman here represents gentiles who know from the prompting of the Spirit (Ru'ach ha'kodesh) of the existence of The Father, and Jesus. As for the Gentiles ('dogs'), The Church would allow only the crumbs of Jesus's message to be passed on to the multitudes. Only two hours of Jesus's teaching. were released to the public out of more than a thousand hours of instruction to *those devoted to The Father*.⁶³

Though she got only the crumbs it was sufficient to heal her daughter.

⁶³ whereas the 'sheep' heard two years of teaching - *the full monty*

Mt 15:28* Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Another example from Jesus:

*(Lu 16:19 -26) Now there was a rich man and he was clothed in purple and fine linen, making good cheer in splendour every day. And there was a poor man, by name Lazarus, who was laid at his gateway full of sores, and **desiring to be filled with the crumbs which fell from the table of the rich man;** but the dogs also coming licked his sores. And it came to pass that the poor man died, and that he*

*was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried. And in hades lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame. But **Abraham** said, Child, recollect that *thou* hast fully received thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here, and *thou* art in suffering. And besides all this, **between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who***

**desire to cross from there
pass over unto us.**

Imagine that the rich man dressed in purple is a wealthy Pharisee, and Lazarus a sinner. The Pharisee will not give the poor man anything from the table (Torah.) Even the crumbs of the Torah are withheld from Lazarus, because he is a considered to be a sinner who suffered evil things. Upon their deaths the tables are turned. The rich man ask father Abraham for water. but Hashem cannot give him what he needs, because Hashem is not all powerful. ⁶⁴ Yet his prayers are not even heard by The Holy Spirit, because he is calling on Abraham whose God is **HASHEM**. This is the meaning of the great chasm, It is the vast difference between Pharisaic Judaism and The Faith of Jesus.

⁶⁴ rabbinic teaching.

Remember, *the Father* gave all power in heaven and earth to the Son. The Rich Jew should have called on Jesus for water, not Abraham.

77. A sign to prove who He is

The Pharisees and Sadducees wanted some other sign from Jesus that He was a prophet from **HASHEM**. But Jesus was not from **HASHEM** and would not give them a specific sign to prove such an idea. Were they ignorant of what He was doing? Did they not see what would come of it? The sinful Ninevites repented after Jonas appeared to them from the belly of the whale. Watch carefully for such a sign that proves I am come not from **HASHEM** but am sent by The Father.

Mt 16:2 -4 "He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

And he left them, and departed.”

78. Simon Peter knows who is Jesus

Simon, son of Jonas, is a prophet like Jonas and one who will cause people to turn to The Father.

Mt 16:17* And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but

my Father which is in
heaven.

John the Baptist came to do the work of
Elias, to do the groundwork for the
restoration, but he was killed by the
governor of Judea for sedition.

Mt 17:11* And Jesus
answered and said unto
them, Elias truly shall
first come, and restore
all things.

A father with a lunatic son asks for Jesus to cure him because *those devoted to The Father* who obstinately continued to do it the old way failed to cure the child. Jesus was frustrated with their lack of understanding, and wondered if they would ever learn. He cures the child with prayer and fasting.

Mt 17:17* Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

79. Marriage and not divorce

Matthew 19:4-12 "And he answered and said unto

them, Have ye not read,
that he which made them at
the beginning made them
male and female, And said,
For this cause shall a man
leave father and mother,
and shall cleave to his
wife: and they twain shall
be one flesh?

Of course the lawyers knew the written Torah, but they had interpreted it to allow divorce under specific circumstances that **HASHEM** accepted as justification for divorce.

But Jesus said from the beginning Adam who had sex with Eve became one ‘flesh.’ And no man could separate them, because it was the will of Elohim that they should procreate and replenish the Earth. But you

have allowed **HASHEM** through Moses to countermand Elohim, and to allow divorce.

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And now if you put away your Jewish wife and marry another Jew's wife this is adultery⁶⁵ even if she was put away with a bill of divorcement.

And I say unto you,
Whosoever shall put away
his wife, except it be for
fornication, and shall
marry another, committeth
adultery: and whoso
marrieth her which is put
away doth commit adultery.

⁶⁵ Talmud defines adultery as the taking of another Jew's wife. All gentile woman are the equivalent of Prostitutes, so it is not adultery to have sex with one, though it is a sin.

‘Better not to marry, then the field will be open for us!’ In other words they could stay single and have sex with any unmarried woman without committing adultery. Jesus knew that some men would not be interested in marriage because of a commitment to The Father, and some men were born with no desire for a woman. He wouldn’t give advice on this.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were

so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

80. Drinking from the same cup as Jesus

Mt 20:22* But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and

to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Jesus asks the two men if they are first willing to follow Him into the Kingdom of God, and when they said ‘yes’ He believed their sincerity. But to sit on his right and left was not a privilege given by Jesus, it must be earned.

81. Ask in prayer, believe and receive

Jesus had spoken to the fig tree in prayer ‘Let no fruit grow on thee henceforward for ever.’ The tree shriveled up right away — there was no delay, no waiting for God to do something in his own time. The prayer was

made and it was immediately put into motion. The disciples were astonished because usually they had to wait months for a prayer to be answered and sometimes nothing came of it.

Jesus told them the problem for them was that they didn't believe the prayer would be immediately answered, so it wasn't. If you want a prayer to be answered you must put a deadline on it. 'this prayer to be answered and made effective by next Monday at 2 pm,' say. And expect it to happen as ordered. It is your belief that it will be answered as requested that makes it happen.

Mt 21:21* Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye

shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

The mountain here is a metaphor for what seems to be an unsurmountable problem.

Mt 21:22 "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mt 21:24* And Jesus answered and said unto them, I also will ask you

one thing, which if ye
tell me, I in like wise
will tell you by what
authority I do these
things

Mt 21:25 "The baptism of
John, whence was it? from
heaven, or of men?

The Elders were put into a dilemma, and would not make the choice. Jesus was in a difficult position. If he revealed The Father to them, which he would have to do if He was to be truthful, the Elders who believed in only the God **HASHEM**, would convict him of blasphemy. So, Jesus had to avoid the question.

Mt 21:27 -44 "And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

82. The first son said no but did it anyway.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he

came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first.

Jesus saith unto them,
Verily I say unto you,
That the publicans and the harlots go into the kingdom of God before you.

Why do the publicans and harlots go into the Kingdom of God ahead of the Elders and chief priests? Because they believed John the Baptist that the Messiah had

arrived, who would save all people, regardless of their position, or their sinfulness. Whereas the Elders and Chief priests disbelieved John and caused him to be imprisoned by Herod.

For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

This story by Jesus was an allegory of what was actually happening in Judea. As you remember, Israel had been tasked by Hashem to spread the Torah to the world beginning with Canaan, now Judea. The

land was only leased by the owner to the Israelites farmers for as long as they spread the Torah. Occasionally the owner sent his servants to see how the work was going. Torah wasn't being spread. The farmers treated the servants badly, so they could not return to give a report to the leaseholder. So, the owner sent in other servants and the same thing happened. Finally he sent his son to find out what had happened to the servants. He was recognized by the farmers as the owner's son and they decided or kill him so they could keep the property.

This was a prophecy of what would happen to Jesus.

Hear another parable:

There was a certain

householder, which planted

a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

Now Jesus asks them to imagine what would happen to those farmers, when the owner comes looking for His Son?

When the lord therefore of
the vineyard cometh, what
will he do unto those
husbandmen?

The Elders who are listening to the story, understand the **LAW**, but do not realize the story is about them. They pronounce condemnation of the farmers, and say that the land will be given to others to farm.

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you,

Now Jesus explains that the land is a metaphor for the Kingdom of God, which will be taken from the Elders and Chief priests, and given to a Nation which will spread the new Gospel, for the Gospel is the first fruit of Torah.

The kingdom of God shall be taken from you, and

given to a nation bringing
forth the fruits thereof.

83. **Falling on the stone?**

And whosoever shall fall
on this stone shall be
broken: but on whomsoever
it shall fall, it will
grind him to powder."

This is probably an Aramaic saying
mistranslated.

84. The Kingdom of Heaven is like...?

There are many descriptions in the New Testament for the Kingdom of Heaven but readers seem to be confused about what Jesus meant by it. There is no kingdom of heaven in the Hebrew Old Testament.

The Old Testament only mentions: a queen of heaven (*Jer 44:19*), and fowls of heaven (*Eze 31:6*), and the God Elahh (Eloi Gk) of heaven (*Da 2:18.*) but nothing like the Kingdom of Heaven that Jesus was describing which is on Earth. The Lord's prayer has "on earth as in heaven." We pray that the way of the Kingdom of Heaven will

be on Earth. The Pharisees would have been mystified by this idea.

The Master described the Kingdom of Heaven, and *those devoted to The Father* knew what it was, but by the time the New Testament was written in 350 AD the Greek writers were ignorant of Aramaic expressions, and I suppose that had to try and piece the meaning together from a number of Jesus's sayings.

The New Testament sayings about the Kingdom of Heaven are in the Gospel of Matthew. We call these sayings “similitudes” because the story and the real thing are similar in concept.

In the Kingdom of Heaven you will stumble across Truth which will make you want to change your life.

85. Parables and Similitudes

Sometimes Jesus revealed Truth in the form of a parable, like the man who sowed good seed (Mt 13:24.) Sometimes Jesus gives the Truth in the form of a similitude.

The similitude is more straightforward than a parable. It compares two things in such a way that an intelligent person ought to understand the spiritual significance of the story. The Twelve understood The Master's similitudes, for when The Master⁶⁶ asked:

“... Have ye understood all these things? They say unto him, Yea, Lord.” Matthew 13:51, KJV.

⁶⁶ I use “Master” here as disciples did.

How can I explain what Jesus meant by these similitudes? There are a dozen of them. Plus many hints about the Kingdom of Heaven.

I cannot explain the Kingdom of Heaven in one sentence. The Kingdom of Heaven is not a Church building. It is not a specific place. It is not someplace in the sky, or the Universe.

I want you to think of the Kingdom of Heaven more like an environment in which you can practice the mysteries of The Father and by that experience you can be led to an understanding of God but not what is the essence of God for that is unknowable, according to Jesus, but to share something of the goodness of The Christ and of *The Father*.

Jesus said to his disciples: “it is given unto you to know the mysteries of the kingdom of heaven.”

In these cases a mystery means something about the nature of God that is normally hidden from ordinary people, but can be revealed by doing Godly work.

*In the Catholic church the Latin term is *mysterium fidei*, "mystery of faith", defined in the Catechism of the Catholic Church (1997) to mean a mystery hidden in God, which can never be known unless revealed by God.*

One of the greatest mysteries that was revealed to a Bishop of the Church in the 3rd. cent. was that Jesus could be thought of as the Kingdom of God.

Everyday mysteries are revealed through things like baptism, the eucharist and so on. A man cannot understand these mysteries

intellectually - he must perform them. In the eucharist a man encounters the living Jesus, which should have a profound effect on the man. If he is affected by this encounter so that he changes his behavior towards others, then he has experienced something of God's goodness.

86. The Pearl of great price

Let us look now at the sayings by Jesus about the Kingdom of Heaven. Let's start with something simple:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold

all that he had, and
bought it." Mt 13:45 -46.

Why a merchant man? Who else might have the time to search for goodly pearls all over the world, unless his occupation was the finding and selling of goodly pearls? He might have to travel far and wide to find the best pearls, to China and to England, for there were known to be good pearls in such Countries.

But realize that Jesus is using "pearls" as a metaphor. perhaps for *pearls of wisdom*. It is

written in scripture that “fear of God is the beginning of wisdom.”⁶⁷

The man is searching for something that he does not know actually exists. He stumbles across this pearl, and is astonished at what he finds. He thinks it is worth sacrificing all he has, except his pearls of wisdom, in order to own this great pearl.

⁶⁷ And, that wisdom is the highest virtue to be attained after the other six virtues of Jesus are received of The Father, and put to good use in the service of God. There are seven virtues that Jesus describes in the Sermon on the Mount, but the way he reveals them are s blessings from The Father. You must study the book on hwylcom.org about the seven virtues to understand the relationship between blessings and virtues.

Jesus is telling us that we will stumble upon truths that we do not expect, of which we have no knowledge even of their existence. You are not going to find the great truths from your scriptures — the Old Testament mentions **HASHEM** more than 6,000 times, and Elohim hundreds of times, but never once does it mention *The Father of the Son of God*, who is to be worshipped by disciples of Jesus. ⁶⁸

The Father was not revealed until Jesus himself was an adult. What he revealed

⁶⁸ I don't say all disciples are 'Christians,' because some worship the Jewish God Hashem in error, and are therefore a Judeo-Christian. This is probably why in America people refer to the Judeo-Christianity of America. The Laws in USA are favorable to Judaism.

about ***The Father*** astonished the followers, many of whom walked away in disbelief. Jesus revealed His Father to *those devoted to The Father* in the Kingdom of Heaven. The Pharisees had been forever ignorant of the Father, and did not accept what Jesus was teaching.

Through Jesus who is the source of all wisdom, we can come to know amazing things about ***The Father***.

“...neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”
Mt 11:27.

87. Happiness is the lack of desire for attachments

A really good teacher was Anthony De Mello S.J, a catholic Jesuit who understood Jesus and he explained that the desire for attachments (family, friends, things, money, ambition,) was the root cause of unhappiness. He is on youtube. He gave a series of talks called awareness. He said if you could get rid of all desire for attachments you would be made “free” from worry and care, as Jesus taught, and you would become happy.

Is the Kingdom of Heaven where you will find happiness? What is it worth to you to be always happy?

You know that things don't make you happy, they make you worry. Friends don't

make you happy, they make you worry. In fact most everything in your life causes you concern, because you worry that you will lose that thing, and that will make you unhappy. If you had nothing, and if you trusted ***The Father*** to provide whatever you needed, you would be free from worry. *Those Devoted To The Father*, who had no food, no money and just the cloak on their back, trusted The Father.

88. The treasure hid in the field

In the story of the treasure hid in a field, the man who discovered the treasure reburied it and “for joy” sold all he had - all his attachments - so he could buy the field! The treasure became his by right of ownership of the field.

Read the previous exposition on this similitude.

89. Getting into the Kingdom of Heaven

Jesus complained to the Pharisees that they would not open the doors to the kingdom of heaven and let people enter.

In Matthew it says that The Master would let anyone into the kingdom of God.⁶⁹

“... Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.” Matthew 21:31b, KJV.

⁶⁹ The kingdom of heaven must be entered first.

Here the publicans and harlots are able to enter the kingdom of God, because they were not ruled by **HASHEM**, (because they were outcasts,) and Jesus let them in anyway. As I said, the Kingdom of Heaven is where you go to learn about The Father. Some churches or groups teach about The Father, many do not.

90. **The draught of fishes similitude**

In the story of the draught of fishes, Jesus likens the fishing experience to the Kingdom of Heaven. The “fish” that are *not* caught in the net remain free, and those *free fish* presumably will not be judged by man, for they were outside the net. God and the

angels will Judge the free (those outside the churches ⁷⁰) at the end of the world.

Is The Master in this story also warning us of the dangers of sweeping people “of all kinds” possibly into some church where they may be judged as “bad” by some unrighteous person, and perhaps dissuaded from following the teachings of Jesus altogether?

I think this story of the fishermen should be read with the following story of the wheat and tares because here The Master clearly warns us against prejudice.

⁷⁰ The catholic dogma is that there is no salvation outside the Church. But in 2015 Pope Francis said that even Atheists have been redeemed by Christ. All will go into paradise, all be resurrected the good and the bad, and all will be judged at the end of the world.

The similitude of the wheat and the tares to the kingdom of heaven

“... Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, **Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest:** and in the time of harvest I will say to the reapers, Gather ye

together first the tares,
and bind them in bundles
to burn them: but gather
the wheat into my barn.”

Matthew 13:25b–30, KJV.

This is another interpretation. Compare with the previous.

Here is warning by The Master about not judging disciples who have entered into the kingdom of heaven, which means to enter into a relationship with Jesus. In this story *those devoted to The Father* are wondering what to do with those disciples in the kingdom of heaven who are giving only lip service to God. They think that the “good” disciples will be influenced by the “bad.” Perhaps they should remove the “bad” from the

kingdom? But The Master warns them against prejudice. He implies that if they allow the “good” to influence the “bad” both may be saved at the end.

And see here that it was the *enemy* who sowed the tares. And what did Jesus say? “love your enemies, do good to them that persecute you.” At the end of the world the reapers are to gather the “tares” so they can be burned (and refined - see below.)

In this *simile* we hear clearly that we are not to make any judgements about what is in the *vessel*. The wheat represents believers who are living the Gospel, the tares are those within the kingdom of heaven who offend God. As before, it is the people within the kingdom of heaven which is the subject. People outside the kingdom of heaven are beyond the control of *those devoted to The*

Father, and subject only to God and the angels.

“The Son of man shall send forth his angels, and they shall gather **out of his kingdom** all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun **in the kingdom of their Father**. Who hath ears to hear, let him hear.” Matthew 13:41-43, KJV.

AGAIN

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the **righteous** shine forth as the sun in the kingdom of their Father.

The offending souls, which do **iniquity** (break the 'least commandment' that Jesus described) will suffer in the furnace of fire to be refined (as gold is refined by burning-to-slag the mineral in which the gold is held,) so they will at the end, become **righteous souls**.

The Master taught that The Father and the angels can **refine** errant souls, if they

cannot become righteous in the kingdom of heaven....

Jesus warns us not to be prejudiced about any *believer* who wants to enter into the kingdom of heaven. Let them in.

Now we must consider those who are not caught by the net, which in our case means those who are not persuaded to join a church. The unchurched will be judged at the end of the world by The Father and the Angels. Is this a better choice?

Those people who are unchurched, who follow no man, yet trust in God, can ignore any prejudice against them. They are free, like the fish not caught in the net in Jesus's story. Whether this condition is a good thing for a believer or not, depends upon the

believer's level of understanding and their trust in God.

Jesus taught that the *Truth will make you free*. And we know that God is Truth.

So, perhaps this story of the fish caught in the net, is similar to the story of the lost sheep (on this web site.) In these stories the sheep and the fish will ultimately be 'sacrificed and eaten' by those who caught them.

This article is about what it is going to be like in the kingdom of heaven, and people must go through this process before he/she can enter the kingdom of God.

Jesus's disciples wanted to avoid being 'killed and eaten' and wanted to find a place of safety and peace. ⁷¹ Perhaps organized

⁷¹ Gospel of Thomas

religion is not the best place where you can experience the Kingdom of Heaven. Perhaps the Pastor of a particular Church has shut the door to the Kingdom of Heaven , like the Pharisees had done.

91. The Marriage Feast - all are invited

Mt 22:1 -14 "And Jesus answered and spake unto them again by parables, and said, **The kingdom of heaven is like**

unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the

wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard

thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And

when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

92. Give unto Caesar what is his

Mt 22:18 -21 "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Tribute coins often had the face of the Emperor but often had the face of a Roman god. Temple coins were shekels which had no face on them. Caesars money were the Roman coins, which were to be given back to Caesar's tax collectors. The shekel was to be used to support the Temple workers. But here some Fathers see 'the things that are God's' as rather meaning people who were made in the image of God.

Mt 22:29 -32 "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are

as the angels of God in
heaven.

Aramaic expression 'Angels of God' meant preachers of the Gospel who were *virgins, never having been defiled by sex with a woman*. So, in this story the woman who had married seven times and then died, would be as if she was a virgin, in heaven.

93. Hashem is God of the Dead, not the living

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God [Hashem], saying, I [Hashem] am the God of Abraham, and the God of

Isaac, and the God of Jacob? God [Theos] is not the God of the dead, but of the living.”

The name of the God of the Jews is **HASHEM**, the Christian God is **Theos** whom Jesus refers to as **The Father**. **Theos** is **the God of the living** (people who are spiritually alive.) Their god **HASHEM** is the God of those who are spiritually dead (the Pharisees Sadducees and many Judeans.) The Pharisees preach resurrection of the dead after they die. Jesus teaches resurrection of the soul in this life by being re-born from above.

94. Jesus not sent for peace

Mt 24:4 -31 "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ[the Messiah who is expected to bring peace to Israel]; and shall deceive many.

But Jesus was not sent to bring peace, but to bring a sword to break up families and split groups. And he warns them that Nation will rise against Nation.

And ye shall hear of wars and rumours of wars: see that ye be not troubled:

for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Jesus makes it clear that *those devoted to The Father* should expect troubles.

All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you:

Jesus says men will betray one another.

and ye shall be hated of
all nations for my name's
sake. And then shall many
be offended, and shall
betray one another, and
shall hate one another.

Other people will claim to be the Messiah
(e.g. Bar Kochba 130 AD) and people will
follow them and they will be deceived, and
will abandon the Faith of Jesus.

And many false prophets
shall rise, and shall
deceive many. And because
iniquity shall abound, the
love of many shall wax
cold. But he that shall

endure unto the end, the same shall be saved.

He who keeps the Faith of Jesus to the end of his life will be saved.

95. Kingdom of Heaven — the ten virgins

Mt 25:1 -13 "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

This is another of Jesus's prophecies which he told to help us understand what is the Kingdom of Heaven, and how and

when people will be able to enter into it. This story is called a similitude — you can listen to the familiar story and underneath those ordinary words, comes the true meaning of the Kingdom of Heaven, from your conscience. Why does Jesus do it this way? Because the Kingdom of Heaven can't be explained using English words, or Greek words, or Latin words. The understanding has to come from the heart, which is a metaphor for the place where the Spirit can communicate with your conscience. In Greek writing it is called the 'nous.' The nous is the 'closet' that Jesus told us we have to go into in order to pray to The Father. ⁷²

While you listen to the words of the story, the Spirit of Christ, the Comforter, will throw an idea to your nous, and you must

⁷² Read about prayer on this site.

try and catch it, and make sense of it in your brain.

So, let's have a go at this similitude.

“Then shall the kingdom of heaven be likened unto ten virgins who took their lamps.

Virgins are those who have never defiled themselves through carnal knowledge of another person.⁷³ Virgins can be men, as in Revelations, or women. The virgins are waiting in the Kingdom of Heaven. How do I know this? Because Jesus started out by

⁷³ Polycarp, who was trained by John, addresses a lesson on the duties of Deacons, youths, and virgins. “The virgins also must walk in a blameless and pure conscience.”

saying that the Kingdom of Heaven was like ten virgins ... So they are already in it, and they are in the Kingdom of Heaven — in school under an Apostolic tutor. They wait outside the doorway to the marriage chamber for The Christ to arrive, and expect to be welcomed in when the bridegroom comes, because they are pure virgins and not sinners, but five are to be shut out. This is a warning to the pure and sinless people whose light has gone out — they won't be invited in.

In Paul's writing he is always telling his young students to keep themselves from sin, to avoid sex, and marriage, to stay pure and like a virgin, so that when Christ returns

they will, he thinks, be acceptable to enter the Kingdom of God. ⁷⁴

But Christ says that unless the followers are lighting the world with their understanding of the Gospel, they will be shut out of His presence. And this is what happened to Paul's followers. They waited and waited for Christ to return to them, but He did not come, because their light had

⁷⁴ Jesus wanted his disciples to remain single and celibate, and to avoid eating meat as the Nazarite sect of Judaism were vegetarian. There seems to be limited accommodation in the marriage chamber, so not everyone will enter, and we know from the story of the people called to the wedding by The Father, that even though people of every kind are called, only those wearing the wedding garment will be allowed to stay.

gone out — they were not teaching His Gospel. They were following only Paul's Gospel. So though Paul's disciples were acting righteously, they were staying home and not teaching the Gospel of Jesus outside their community. They had 'hid the light of Christ under a bushel.'

The Jerusalem Apostles, meanwhile, had received The Christ after the resurrection. He came back from the dead to teach them for forty days before the ascension. And then He sent the comforter to them from the Father to remind them of His teachings.

But Paul did not receive the Comforter, and The Christ did not return to Paul's disciples. You can see this in Paul's letters. Paul was never able to quote anything Jesus said during his ministry, because Paul never heard Jesus speak.

When Christ arrives to a group of two or more ‘virgins’ gathered together in His name with their light burning, they will be welcomed into the wedding feast.

Jesus is saying ‘if you are going to remain pure and virgin, in the Kingdom of Heaven here on earth, that’s okay, but don’t keep others in the dark — and don’t require others to remain as you are — but shine your light for others to also see the Kingdom of Heaven, whether or not they are virgins.

If you do shine your light for others, whether a virgin or not, I will welcome you to my wedding.

Details:

Those who are not virgins in this life who shine their light onto the world, will be

welcomed. And after death all righteous people will be as virgins in the world to come, because in the world to come there is no marriage and no sex - sorry about that! ⁷⁵

Now we know that Philip did not remain a virgin for he had two daughters, Peter was married, for we know Jesus healed his mother-in-law, so there remained ten virgins. Only five of the ten ‘virgins’ made a reputation spreading the Gospel of Jesus. In the Gospel of John only seven Apostles spread the Gospel.

1. **Andrew**, (Simon Peter’s brother) follower of John Baptist, brought Peter to Jesus home. (Read also *Acts of Andrew*.)

⁷⁵ In Islam a martyr is promised to have many virgins after his death, but there is to be no sex with them!

2. **Peter** (named **Simon**, also S. Barjona or son of Jona/John/Johanán, Cephas), a fisherman, follower of John Baptist before Jesus arrived and partner to James and John, fishermen. Jesus healed his mother. (read also the *Gospel of Peter*.)
3. **James** “the greater”, a son of Zebedee, a “son of thunder”, “Boanerges” older brother of John, mother Salome, fishing partner of Peter - recruited by Jesus while “fishing” with Peter. (read also the *Secret Book of James*)
4. **John**, (St. John the Evangelist) a son of Zebedee, a “son of thunder”, “Boanerges”, fishing partner of Peter and recruited by Jesus with Peter’s help while fishing. Mother Salome. Read also the *Gospel of John*.)
5. **Philip**, of Bethsaida of Galilee found by Jesus after meeting Peter, baptized by John Baptist (read also the *Gospel of Philip*.)
6. **Nathanael**, of Cana in Galilee found by Philip, previously baptized by John Baptist

7. **Thomas**, who is called **Judas** (no history - but took gospel to India, see also the *Gospel of Thomas*).

The same seven are mentioned in ACTS.

We have no evidence that the other five even talked to Jesus, let alone spread His Gospel across Judea. ⁷⁶

- JAMES son of Alphaeus
- BARTHOLOMEW
- SIMON the Canaanite ZELOTES
- MATTHEW (aka Levi)
- MATTHIAS

This prophecy by Jesus, like the parables of the feeding of the four thousand and five thousand, shows what will happen to the

⁷⁶ Read “What the Apostles said” at Hwylcom .org for a description of what each Apostle said and did for Jesus.

followers after He has gone — who will go ahead with the Gospel despite Jesus not returning in the flesh and who will sleep waiting for for His ‘return.’ ⁷⁷

The twelve started out with enthusiasm but some fell away as they began to understand what would be required of them. Some of them returned to work (‘fell asleep’) while they waited for *Jesus* to return after Pentecost.

Jesus **did** return **as the Comforter**, and though all received some did not ‘light up’ from this spirit. **They were the ‘foolish,’**

⁷⁷ Of course when this story was written the author who was Greek, knew what each Apostle had accomplished, because they had become famous, and he knew who succeeded in spreading the Gospel and who didn’t.

virgins who stayed celibate but ‘went to sleep’ and did not spread the Gospel, just waited for the end of the world.

And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

There was a wake up call which may have heralded the end of the world — the followers thought it would happen when Jesus returned. For the five foolish ‘virgins’ it was then too late to spread the Gospel. JAMES son of Alphaeus BARTHOLOMEW, SIMON the Canaanite ;MATTHEW (aka Levi); MATTHIAS who were perhaps still celibate, had by then forgotten the instructions of the Master, and even perhaps the divine name of the Master, (do you know His divine name?) and they called out ‘Lord, Lord’ and a voice said ‘ I don’t know you,’

because they no longer knew His divine name. ⁷⁸

The writer suspects that listeners to this story would try to blame the wise virgins for not sharing their oil with them. ⁷⁹ We could say that the foolish virgins preferred to sleep rather than go to their worship centers to top up their lamps.

Then all those virgins
arose, and trimmed their
lamps. And the foolish
said unto the wise, Give
us of your oil; for our

⁷⁸ John Le Carre whose real name is David Cornwell, does not even turn his head if someone calls out to him 'John.' Read the Name of Jesus on this site.

⁷⁹ especially liberals.

lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

The oil needed to light the world with the Gospel cannot be borrowed from a wise virgin, because the wise have received only sufficient to to spread the Gospel to their community, to light up the world around them.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was

shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

This similitude about the Kingdom of Heaven is specifically for those disciples who have become 'virgins' for the sake of the Gospel i.e celibate clergy of the Church. Origen 3rd century actually castrated himself to be certain of remaining a virgin.

The writer has added a warning at the end. I am sure this was counsel to all disciples, not just to virgins.

Watch therefore, for ye know neither the day nor the hour [wherein the Son of man cometh ^{AV}].”

I taught the following in a lesson to St. Luke and St. Paul Adult ed class September 2005. First the meaning as I understood it eighteen months after my baptism into the Episcopal Church, then a commentary on the verses.

*Then - At the time of the Parousia.
The ten virgins - these were probably the saints (men) who had been chaste their entire lives (cf. Re 14:4) for the sake of the Gospel, and are 'betrothed' to Christ. took their lamps and went forth - the lamps are the hearts of the saints which have the light of Christ inside them, (the*

understanding of the way), and are were to shine this light unto the world. They have been on a journey of Faith (the way) and this spiritual journey is to prepare them for the marriage chamber (cf. Proper 23). The oil represents the source of their light - the grace they had acquired as a result of the good use to which they had put God's gifts to them (good works they had done). And the vessel is the body that holds the additional oil (the graces that had gained).

The anticipated return of Christ (bridegroom) was delayed. They all became drowsy and fell asleep. At night when the rest of the world was asleep, the saints - who were expecting a call, heard the warning shout that He was coming (read the Epistle 1 Th 4:13-18) and they

arose (either from sleep or from death), and they trimmed their lamp (So that Christ could see them in the dark - but meaning that He would see that we were expecting Him, were ready for Him, that they still had oil, after all this time of waiting - showing that His grace had been multiplied while He was gone (the additional oil). The unprepared saints - the foolish (cf. thou wicked and slothful servant of Proper 28) who had no oil left (no additional graces) wanted to take credit for some of the work that the others had done, but the others refused, saying that they had barely enough to justify themselves (get their wedding garments - see proper 23). And the wise saints sarcastically told the foolish: Not so; ... go ye rather to them that sell, and buy for

yourselves., but of course only the foolish would try this, for grace cannot be obtained from anyone but God, and when the foolish returned and tried to enter the wedding feast, it was too late. The door was barred against anyone without a light.

Commentary:

This is another of Matthew's parables that talk about the unanticipated delay of Christ's return, and how the saints must hold fast to the faith, and continue to do the things that Christ has asked of them. This parable is a warning about what happens if you become unfaithful and do not persevere in understanding of the scriptures, and doing good works.

We are much more aware of the delay than the saints of AD 70, yet it is this very knowledge that

causes us to procrastinate in our studies. We are always too busy to do the work that Christ has asked us to do. We never seem to be able to get time to go to Sunday school, proper studies, nor to read the gospels or the writings of the Church Fathers. And when was the last time you had a long and deep discussion with your friends about the Gospel?

We think that we have all the time in the world to get ready, and that one day we can retire and ‘catch up’. But we may be like the foolish virgins and be found wanting when the day comes.

This parable says that you will not get into heaven if you are unprepared. Here 50% of the saints who had dedicated their life to Christ, initially, but did nothing to build on their faith, had no other grace from Christ than the those received at Baptism. They were like the servant

(cf. proper 28) who had one talent and buried it in the earth - Christ cast him out into utter darkness.

Remember Matthew's favorite saying? For many are called but few are chosen.

You may think that all who have accepted Christ and been baptized will be saved, regardless of what is done between now and the Parousia, but these similitudes say otherwise. .

END OF 2005 UNDERSTANDING

For people who are non-virgins, there are other similitudes, like the treasure hid in a field, and the Pearl of great price — the first addressed to women, the last to merchantmen. And here is the similitude of the Talents.

89. Kingdom of Heaven - Talents

So far we have Kingdom of Heaven similitudes directed at farmers, widows, Pharisees, merchants, vineyard workers, householders and fishermen. Here is a summary that are called either parables or similitudes:

- Mt 13:24 Another parable put he forth unto them; saying; The kingdom of heaven is likened unto a man which sowed good seed in his field:
- Mt 13:31 Another parable put he forth unto them; saying; The kingdom of heaven is like to a grain of mustard seed; which a man took; and sowed in his field:
- Mt 13:33 Another parable spake he unto them; The kingdom of heaven is like unto

leaven; which a woman took; and hid in three measures of meal; till the whole was leavened.

- Mt 13:44 Again; the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found; he hideth; and for joy thereof goeth and selleth all that he hath; and buyeth that field.

- Mt 13:45 Again; the kingdom of heaven is like unto a merchant man; seeking goodly pearls:

- Mt 13:47 Again; the kingdom of heaven is like unto a net; that was cast into the sea; and gathered of every kind:

- Mt 13:52 Then said he unto them; Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder; which bringeth forth out of his treasure things new and old.

This is another similitude that applies to the Apostles. Remember this is a description of what it will be like for the listeners in the Kingdom of Heaven. In this case the listeners are the Twelve.

Mt 25:14 -30 "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Matthew and Luke both tell this parable with slight differences - number of talents to each etc.

So, here is a parable that warns about the delay to be expected and the work that has to be done [in the Kingdom of Heaven] while the brethren wait for the Lord's return.

I interpret this parable as a prophecy by Jesus of the performance of His Apostles in the early days of the Church missionary work. Jesus entrusted his Apostles with various jobs in his kingdom of heaven. At Pentecost the Holy Ghost descended on the Apostles and they were each given gifts to enable the missionary work they were called to do .Some were given more gifts than others according to their natural capabilities and *The Father's* will. To some the gifts of wisdom, to others the gifts of knowledge, faith, healing, teaching, prophecy , tongues etc.

What are ‘his goods?’ It means His followers. The owner goes on a long journey and expects his followers to be well looked after. He distributes the responsibilities according to the capabilities of the men.

Now, this is a story that Jesus is making up for *those devoted to The Father* to make them understand what He expects of them while working the Kingdom of Heaven which is to teach others about *the Father*.

The owner has many several servants, seven according to ACTS and to John, Twelve or more according to Matthew.

And unto one [kind] he
gave five talents,

This does not mean there was only one person selected for the five talents, it means various people who all had the same talents.

To

1. Peter,
2. Andrew
3. James (the greater),
4. John,
5. Thomas

were given the most gifts (He gave five talents).

And with these gifts Peter started the church in Antioch and Rome, James managed the church in Jerusalem, Andrew preached in Scythia, Asia minor, Macedonia and Greece. John became Bishop of Ephesus, wrote the Gospel and Epistles, and cared for Mary. Thomas wrote a Gospel and established communities as far as India.

to another [kind] two,

6. Philip

7. Nathanael

1. Matthew (aka Levi)

2. Bartholomew

Philip wrote a Gospel and had two daughters who were prophets. Nathanael was one of only four people who recognized the divine nature of Jesus. Bartholomew started churches in Macedonia, Arabia and Armenia. Matthew started a church in Bithynia (by tradition.)

and to another [kind] one;

3. James son of Alphaeus

4. Simon the Canaanite Zelotes

5. Judas Iscariot

6. Judas not Iscariot

Jesus did not expect much evangelization of the Gospel from these.

to every man according to his several ability;

and straightway took his journey.

And of course He came back.

Then he that had received the five talents went and traded with the same, and made them other five talents.

Peter, James, John Andrew and Thomas doubled the master's expectation. We have records of their missionary success.

And likewise he that had received two, he also gained other two.

Likewise Philip and Nathanael doubled His Master's expectation. There is a Gospel of Philip, and a book by Nathanael.

But he that had received one went and digged in the earth, and hid his lord's money.

These were James, son of Alphaeus, Bartholomew, Simon Zelotes, Matthew, Judas Iscariot, and Judas not Iscariot.

When the Master returned after a long absence, He reviewed the results to see if the Apostles had met His expectations. Of course those who doubled what the Master had charged them with, were rewarded with power over ‘many things.’

And this is what Jesus had promised to the Apostles, that they who had followed Him would be rewarded by making them rulers over the twelve tribes.

***(Mt 19:28) And
Jesus said
unto them,
Verily I say
unto you, That
ye which have
followed me,
in the
regeneration
when the Son
of man shall***

*sit in the
throne of his
glory, ye also
shall sit upon
twelve
thrones,
judging the
twelve tribes
of Israel.*

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His

lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a

few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Those servants that the Master had little trust in did nothing to spread the Gospel.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo,

there thou hast that is
thine.

The six Apostles (numbers 6-12) accuse Him of being a 'hard man' i.e. someone who expects his servants to do His work. Jesus had determined that the spreading of the Gospel was to be done by Apostles, not Jesus himself.

His lord answered and said
unto him, Thou wicked and
slothful servant, thou
knewest that I reap where
I sowed not, and gather
where I have not strawed:

Now here the Greek translators of the Aramaic sayings have introduced the idea of usury i.e. receiving interest on money loaned. But it was illegal for Jews to charge

interest of borrowers. Jesus is rather complaining about the lack of progress in spreading the Gospel.

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

The unprofitable servants' disciples were given to the first four Apostles because they would make use of them to spread the Gospel. The unprofitable servants had no disciples at all. And this is what happened to six of the Apostles whose names were mentioned in Matthew, but who disappeared from the New Testament with no mention.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

What happened to those six Apostles who did nothing to spread the Gospel ? (At least it was not recorded in the New Testament what they did)

And cast ye the unprofitable servant into

outer darkness: there shall be weeping and gnashing of teeth.”

Now , remember that these commands are for those who are to be missionaries and wandering prophets, with no home and no family life, who are beset with enemies and persecution, hounded by the authorities and eventually would be killed for their teaching.

These verses may not be meant for us mortals. But there is a message for us in here, and that is we must make use of the gifts given to us by God, for the spreading of the Gospel and that we should pray for additional grace to obey His

commandments, and do whatever good works are suggested to us by the Holy Spirit.

In the early Christian communities, which were small groups of disciples who stayed together in one building (an early monastery?), *those devoted to The Father* did not follow the rules of wandering prophets and missionaries, instead they followed the rule of the community. The teachings were those of Jesus, but applied to a different way of life than the Apostles. The earliest record we have of this type of Christian lifestyle is from “The Didache”.

The Didache or “The Teaching of the Twelve Apostles” might have been the first Christian book ever written. The original papyrus is thought to be from AD 70. It is an instruction manual for the training of

converts, and is purported to have been written by some of the Apostles. The manual covers Baptism procedures, Eucharist, eating, discipline, etc. The manual has been mentioned by some of the Church Fathers, and was at one time considered by some as important as the other scriptures, to be included in the New Testament. Recently (2003) Didache has been translated into English and is accompanied by a 900 page commentary. If you want to see how the early Christians lived in their small communities, and what the 'Apostles' taught the converts, this is the book to read.

The early Christian communities were centered in Antioch, Corinth, Ephesus etc. The converts were taught by the Apostles.

Peter started the church in Antioch and Rome, James managed the church in Jerusalem, Andrew preached in Scythia, Asia minor, Macedonia and Greece. John became Bishop of Ephesus.

Bartholomew started churches in Macedonia, Arabia and Armenia. Thomas started churches in Persia and India. James (the Great) supported the Jerusalem Church. Paul started the churches in Corinth, Thessalonica, Ephesus, etc.

These communities were groups of believers and apprentices to the Apostles and other ‘Teachers’ over many years. The missionaries (Apostles and The Seventy), brought new converts to the communities, and these were trained by ‘Teachers’ (mature mentors). The converts didn’t leave the

home of the community, except to work in the local village to make salable merchandise with which to support the brethren. New arrivals were expected to sell all that they owned, and distribute the proceeds among the ‘men’ (which I take to include the villagers, as well as the community of believers).

In all things there was the expectation of the immediate return of Christ, and His reign in the Kingdom of God, so there were no plans for long term viability of the community - no marriages, no children. They were just to be prepared for the sudden arrival of the Lord. There was an expectation that they would be among the chosen to live in the World to Come, and that others may be destroyed who were outside the Christian communities.

Within these communities, gifts and graces were used to enhance the relationship among the brethren. They slept in dorms, shared the Eucharist every day, worked together and prayed together - much like the Dominican monks would be doing much later.

During the persecutions under Domitian (AD 81-96) and later under Diocletian (c. AD 290), these communities, which were an easy target, were driven out of existence, the members tortured, some to death, the houses destroyed, and all scriptures burned. No trace of these communities survives.

The Episcopal Churches in the USA are struggling to maintain a membership of 2.3 million. Over the last ten years there was an annual loss of 37,882 members. Babies

exceed deaths by 25,412 each year. So, the average membership is in decline at a rate of 12,470/year. Today the Anglican church in the USA represents only 0.8% of all Christians in the USA.

Dare we suggest the poor use of God's gifts by the lay members is a contributing factor?

Making use of the 'talents' that God gave us

If the Kingdom of God is already established on the planet Earth, which I believe to be true, why are we not all within its care and protection? Is it that we have not made good use of the 'talents' Christ has given us, and that most people are in 'darkness' even today - that is outside the

Kingdom of God?

Can people call themselves Christians and not be doing the good works that Christ requires of his ‘children’?

For many Christians (and I have heard this from a lot of people) the saving grace of Christ (justification) was complete upon their baptism, and there is no more to do - they are therefore, on the list for heaven. They argue that good works is not a requirement and that Paul said such a thing in Romans (they misunderstand Paul). And they are in any case ‘sinners’ and nothing they can do will make them any better. And Christ will save them anyway.

But in the Apostolic traditions since the second century, justification has always been a two step process (Articles XI - homily on

justification: Cranmer and the Bishops of the Church of England c.1540). Initial justification is given by God's grace upon belief in the creeds, acceptance of Baptism and Confirmation. We hope to be finally justified, but we understand that there is no guarantee of this (BCP 1990 p339 "heirs through hope" and Article XVII).

Final justification takes place at the judgment, after works are weighed in the balance; when we are hopefully judged "a good and faithful servant" and receive from God the "wedding garment"

So - to be called "good and faithful" servants we must all make much better use of the gifts that we have been given.

Make a list of the gifts that you have, and the graces you have been given and then write down what you have done with these

gifts to bring God into the lives of your family and friends, brethren and neighbors.

Matthew 13:23

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an **hundredfold**, some **sixty**, some thirty.”

Matthew 13:22

“22 H e also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.”

You could interpret this parable also as a judgment of those

who have faith but exhibit no works . James 2:20,26

“20 But wilt thou know , O vain man, that faith without works is dead?”

"26 For as the body
without the spirit is
dead, so faith without
works is dead also. "

Luke 19:26

"26 For I say unto you,
That unto every one which
hath shall be given; and
from him that hath not ,
even that he hath shall be
taken away from him."

90. The final judgement and rewards

Mt 25:31 -46 "When the Son of man shall come in his glory,

What does Jesus mean by 'the Son of man' in this context? Why not 'The Messiah?' It was to differentiate his role from that of Messiach. The Messiach in Judaism was the heir to David's throne who was to inaugurate the rebirth of Israel, to make it the shining star of the entire world, and to

introduce **HASHEM** to the Gentiles as the **ONE** God.⁸⁰

In Christianity ***The Christ*** is the Word of God incarnate in the perfected body of Jesus. ***The Christ*** has two natures human and divine. In appearance He is like Jesus the Nazarite, but he has no substance. He is of the essence of the Father.

When He calls himself the Son of man He emphasizes that He is like us in nature. He is sympathetic with righteous men.

and all the holy angels
with him,

⁸⁰ Orthodox Judaism teaches that the Gentiles do not know Hashem, and that He is the **ONE** and only God of the World, but that this will be revealed to them at the end of this world.

Matthew here adds 'holy' whereas others usually do not describe Angels as 'holy.' Here the Angels may be the reapers who are coming to cull the bad from the good people. They are perhaps the saints who have died, because 'angels of God' mean the Apostles, or any who spread the Gospel of Jesus.

then shall he sit upon the
throne of his glory: And
before him shall be
gathered all nations:

There were twelve nations from Jacob. Other nations with Kings surrounded the Israelites. There were many countries with no King that were not called nations. The Roman Empire for one. India for another. There were to be twelve Apostles to judge

the twelve nations. Is this judgement to be of the nations only?

and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father,

The nations are to be separated to the right or left. These are not individuals He is talking about. Jesus came to save nations not individuals per se. Jesus came to save all the lost sheep of Israel.

inherit the kingdom
prepared for you from the
foundation of the world:

The Kingdom prepared for his righteous nations which has been waiting for that nation to turn to The Father. His Father's house with many mansions, one for every righteous nation.

*For I was an hungred, and ye gave me
meat: I was thirsty, and ye gave me
drink: I was a stranger, and ye took me
in: Naked, and ye clothed me: I was sick,
and ye visited me: I was in prison,*

He is speaking about how to treat those disciples who have been persecuted for the faith of Jesus.

*and ye came unto me. Then shall the
righteous answer him, saying, Lord,*

*when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto **one of the least of these my brethren**, ye have done it unto me.*

My brethren means *those devoted to The Father* who followed Him and studied under Him. The least of these my brethren mean those disciples who are considered the lowest of the low by the Pharisees. Jesus welcomed all classes of Judeans/Galileans to become

disciples. His siblings Judas and James and sisters were not disciples. Remember when His Mother and siblings came looking for Him, and they were standing outside — not following Him, nor listening to Him. Those inside were seated to learn from the Master. He pointed to them

(Mt 12:48 -50) But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven,

the same is my brother,
and sister, and mother.

These are the people who are to be taken care of, not people who are refusing to do the Will of The Father. Helping others who are **not** ‘brethren to Jesus’ may be charitable work, but it does not get you any points with Jesus and it doesn’t make up for not **helping the brethren.**

As Jesus clearly points out, brethren are those people who do the Will of The Father. And as Clement said: people who are ‘enemies’ of The Father do not have to be helped or even prayed for.

You must help anyone in need who is trying to do the Will of the Father, which Jesus has described in the Sermon on the Mount and in Matthew 5,6,7, and 8.

People who disregard the rules even though they know them, must be helped to follow the rules first. Then they may do the right thing, then you can help them on their path to holiness. But don't take away from the brethren of Jesus. As Jesus said: 'don't give the children's bread to anyone who does not love and trust The Father, at most give crumbs only.' Those who worship the Law and not The Father, cannot expect to be given anything from Jesus. 'You cannot put new wine into old wine skins.'

Test those who ask for help. Find out where their head is at in regard to the Father. Are they listening to Jesus? Do they have ears to hear? Or are they just mouthing words and nothing is coming from the heart? Do they help other brethren? Are they living a chaste life? Are they studying Jesus, or are

the following after Paul? Do they remember Jesus's words without having to look them up? 'Keep my words,' Jesus said.

I can usually tell within a few minutes who is trying to do the Will of The Father because when someone asks for help I question them about their relationship with The Father.

Here Jesus says that the nation that does not support his brethren will be cursed, and will go into everlasting punishment.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: *For I*

*was an hungred, and ye gave me no meat:
I was thirsty, and ye gave me no drink: I
was a stranger, and ye took me not in:
naked, and ye clothed me not: sick, and
in prison, and ye visited me not. Then
shall they also answer him, saying, Lord,
when saw we thee an hungred, or athirst,
or a stranger, or naked, or sick, or in
prison, and did not minister unto thee?
Then shall he answer them, saying,
Verily I say unto you, Inasmuch as ye did
it not to one of the least of these, ye did
it not to me. And these shall
go away into everlasting
punishment: but the
righteous into life
eternal."*

‘These’ means those who have not
accepted the blessings (graces) offered by

The Father, and so they don't do the right things, because they are ignorant of what the Father wants then to do.

Jesus was the example who has been set before us by The Father. Disciples must do the commandments of Jesus. There are thirty of them in Matthew, and twenty more scattered throughout the Gospels. You can ignore the rest of the Bible, and yet still be doing what Jesus wants.

Here are the least commandments of Jesus:

91. The 31 Least Commandments you must teach

From Mt 5;21 - Mt 7:29



Thou shalt not kill;

- ☑ be not angry with a brother without a cause
- ☑ whosoever shall say to his brother, Raca, ⁸¹
- ☑ whosoever shall say, Thou fool, ⁸²
- ☑ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath

⁸¹ Strong's #4469. raca rhaka rhak-ah'; of Aramaic origin [compare 07386]; O empty one, i.e. thou worthless (as a term of utter vilification):-- Raca.

⁸² 3474. fool: mo-ros'; probably from the base of 3466; dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd:-- fool(-ish, X -ishness).

We might say “moron,” and Jesus would not have approved.

ought against thee; Leave
there thy gift before the
altar, and go thy way;
first be reconciled to
thy brother, and then
come and offer thy gift.



Agree with thine adversary
⁸³ quickly, whiles thou
art in the way with him;



whosoever looketh on a
woman to lust ⁸⁴ after her

⁸³ 476. adversary: antidikos an-tid'-ee-
kos; from 473 and 1349; an opponent
(in a lawsuit); specially, Satan (as the
arch-enemy):-- adversary.

⁸⁴ 1937. lust after: to set the heart
upon, i.e. long for (rightfully or
otherwise):-- covet, desire, would fain,
lust (after). ed: to make plans to have
her.

hath committed adultery with her already in his heart.

- if thy right eye offend thee, pluck it out, and cast it from thee: ⁸⁵
- if thy right hand offend thee, cut it off, and cast it from thee: ⁸⁶
- whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is

⁸⁵ Aramaic expression: means to stop envying others.

⁸⁶ Aramaic expression: means to stop stealing.

divorced committeth
adultery.

- Thou shalt not forswear ⁸⁷
thyself, but shalt
perform unto the Lord
thine oaths:
- Swear not at all; let
your communication be,
Yea, yea; Nay, nay:
- That ye resist not evil:
but whosoever shall smite
thee on thy right cheek,
turn to him the other
also.
- if any man will sue thee
at the law, and take away
thy coat, let him have
thy cloke also.

⁸⁷ 1964. forswear thyself; to commit
perjury:-- forswear self.

- whosoever shall compel thee to go a mile, go with him twain.
- Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- Be ye therefore perfect, even as your Father which is in heaven is perfect.
- do not your alms before men, to be seen of them:

- when thou prayest, enter into thy closet,⁸⁸ and when thou hast shut thy door, pray to thy Father which is in secret;
- when ye fast, be not, as the hypocrites, of a sad countenance: when thou fastest, anoint thine head, and wash thy face;
- Lay not up for yourselves treasures upon earth,
- Ye cannot serve God and mammon.
- Take no thought for your life, what ye shall eat, or what ye shall drink;

⁸⁸ Closet: a secret place of solitude - a metaphor for going inside yourself to communicate with The Father. Inner prayer called Noetic prayer.

nor yet for your body,
what ye shall put on.



But seek ye first the
kingdom of God, and his
righteousness;



Judge not, that ye be not
judged. ⁸⁹



Ask, and it shall be given
you; seek, and ye shall
find; knock, and it shall
be opened unto you:



Therefore all things
whatsoever ye would that
men should do to you, do
ye even so to them: ⁹⁰

⁸⁹ This is about not being prejudiced
towards people and ideas.

⁹⁰ Don't confuse this with "love your
neighbor" - read the Good Samaritan.

- ☑ Beware of false prophets,
which come to you in
sheep's clothing, ⁹¹
- ☑ Enter ye in at the strait
gate: for wide is the
gate, and broad is the
way, that leadeth to
destruction,
- ☑ Not every one that saith
unto me, Lord, Lord,
shall enter into the
kingdom of heaven; but he
that doeth the will of my
Father which is in
heaven. 22* Many will say
to me in that day, Lord,
Lord, have we not
prophesied in thy name?

⁹¹ He defines them as teachers who ask for money, food and lodging above three days.

and in thy name have cast
out devils? and in thy
name done many wonderful
works? 23* And then will
I profess unto them, I
never knew you: depart
from me, ye that work
iniquity. 24* Therefore
whosoever heareth these
sayings of mine, and
doeth them, I will liken
him unto a wise man,
which built his house
upon a rock: 25* And the
rain descended, and the
floods came, and the
winds blew, and beat upon
that house; and it fell
not: for it was founded
upon a rock. 26* And
every one that heareth

these sayings of mine,
and doeth them not, shall
be likened unto a foolish
man, which built his
house upon the sand: 27*
And the rain descended,
and the floods came, and
the winds blew, and beat
upon that house; and it
fell: and great was the
fall of it. 28* And it
came to pass, when Jesus
had ended these sayings,
the people were
astonished at his
doctrine: 29* For he
taught them as one having
authority, and not as the
scribes.

92. Prophecy of the Betrayal

Mt 26:2 "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

Jesus is addressing His disciples. They all know that He is going to be crucified. This is the last supper together. One of them has to cooperate with Jesus to make it happen on the Passover feast. He is to be the sacrificial lamb whose blood will be spilt in order to save the nation of Israel, just as the nation was saved from the Egyptians by the blood of an unblemished lamb painted over their door, so that the Angel of death passed them

by while the first born of all Egypt were slaughtered.

The blood of Jesus will redeem not only the Israelites but the whole world. The sacrifice must go ahead for the benefit of everyone alive and dead.

Perhaps you don't understand what this redemption is. There is much discussion amongst religious about this. Redemption means that someone gets paid to allow others freedom. It's like paying a pawnbroker to get something back that has been withheld waiting for redemption. Some clergy believe that Satan had to be paid off, in order to make it possible for righteous people to enter 'Paradise.' Whatever is this thing that had to be paid for by the blood of Jesus, He made the decision to do it for His Father. But this meant He had to be

sacrificed on the cross, and this was a death which was reserved for traitors — people who were struggling to overthrow the Roman government. Jesus wasn't doing that. He was in the Temple everyday teaching people to love The Father. Somehow the Romans had to be convinced He was a traitor. And one of *those devoted to The Father* had to whisper this in the ear of the Roman authority. No-one wanted to do it, except Judas. When *those devoted to The Father* asked Jesus 'Is it I?' Jesus did not respond. But when Judas asked the same question, Jesus said 'thou hast said,' meaning 'yep, sorry Judas, The Father has chosen you to do it.' If you remember John asked Jesus who was going to do it, and Jesus told him, but neither John nor any other disciples made a fuss, they just let Judas leave the supper. And

Jesus told him to do it quickly because it would take 48 hours to get an arrest warrant, and passover was soon to come.

So, the word betrayal means to tell something about a person that he does not want to make public. How many times had Jesus denied He was the heir to the throne of David? And how could He be since he had no earthly father? Yet for a charge of treason to be laid on Him, someone had to say that Jesus claimed to be the rightful King of Judea. Jesus could not lie about this. He could not claim to be the King of Judea, and He never admitted to it in the trial under Pilate. But Judas told the Romans that He claimed to be the King, and Pilate believed Judas, and on the cross he had painted 'King of Judea,' though the Jews said 'no, not King of Judea only he said he was King of Judea.

He is a madman.’ And Pilate said ‘I have written what I have written.’ He was tried for was saying He was the rightful King of Judea, which was a treasonous offense.

So, everyone knew he was going to be crucified, but no one wanted it to happen, as it would spell the end of the religion, so they thought. Judas cooperated because The Father allowed the ‘devil’ to enter into him. Judas never expected his Master to really die on the cross, and there are many religions that teach that Jesus did not die on the cross (Muslims, Buddhists.) But when Judas saw The Master on the cross suffering, he was so remorseful that he committed suicide, I think to be with his master after death. The Father does not condone suicide, as it keeps a person from entering the Kingdom of

God. The Father ejected Judas ⁹² from His presence at the wedding feast.

Well, that's my understanding, and I am sticking with it until The Father teaches me otherwise. So far, in over five years, the Holy Spirit has not warned me against teaching this idea.

93. Marriage for Life — no divorce

Mr 10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

Under the LAW a Jew could divorce his wife with a bill of divorcement. But this was a LAW that had been conceived by Moses, it

⁹² He wasn't wearing a wedding garment.

may have been endorsed by Hashem, but this was not the original mandate for Jews. Even before there was any formal betrothal and marriage ceremonies, the intent by Elohim was for Jews to take care of one another until death.⁹³

For those under the Covenant, who were married, they should remain married, even though Moses had given them an out. Jesus preferred his disciples to stay celibate. Most of them did.

Remember that here Jesus was talking to the Pharisees who were the lawyers interpreting law for the righteous Judeans. In the text it states they were testing Him. They wanted to hear from Him, what He thought

⁹³ I say 'Jews' because rabbis teach that Adam and Eve were the first Jews, not the first gentiles.

of the Mosaic law on divorce. Had they interpreted it properly, and did He have another understanding from God. But Jesus did not tell them what he later told *those devoted to The Father* which was that divorce which was not against the Law, and so not a sin by itself, could create the situation where either one of the parties might commit adultery, which was a sin. To leave a wife and be celibate was okay. A legal divorce counted for nothing. The pair were still married in the eyes of God. And this is the law in the Roman Catholic Church to this day. Of course this stipulation about divorce applies only to marriages that The Father has a vested interest in — those who have made a Covenant with The Father — those who have asked for the Father's blessing. Civil marriages are not sanctioned by The

Father. It is as if they never took place. Civil divorce means nothing spiritually. Getting remarried is not adultery, it is two people living immorally, who are not married in the eyes of The Father.

Mr 14:27* And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Offended means, all will be tripped up, or will apostatize and leave the religion, when He is taken away from them. The last sentence is from Isaiah, I think. It is a prophecy that all his followers (sheep) will run away from the Romans for fear of their

own lives. And this is what happened. Peter said he would never apostatize, but three times he denied he was a follower of Jesus.

Mr 14:30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

94. No attachments, get life everlasting

Mr 10:29-30 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or

mother, or wife, or
children, or lands, for my
sake, and the gospel's,
But he shall receive an
hundredfold now in this
time, houses, and
brethren, and sisters, and
mothers, and children, and
lands, with persecutions;
and in the world to come
eternal life.

Give up you family attachments, and your
land for the sake of the Gospel now and
receive life everlasting in the world to come.
It says 'eternal life,' here but I always have
understood Eternal Life as an inheritance
from The Father in this life, and life

everlasting as the condition we move into after death.

As for getting hundreds of brethren sisters and mothers and children in this time, He is referring to the new disciples they will make, and He warns that they will also be persecuted a hundred times worse than they ever were at home. As for lands they will receive, these are nations in their missionary district that they will be responsible for.

95. The blind man gets his sight

Mr 10:51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, *Lord, that I might receive my sight.* (Mr

10:52) And Jesus said unto him, Go thy way; thy faith hath made thee whole. *And immediately he received his sight, and followed Jesus in the way.*

The blind man as he arose took off his clothes. Symbolically this was an act of taking off the old habit and getting ready to put on the new habit. The blind man had called him ‘Jesus son of David’ — i.e the Messiaich.

Remember this account in Mark was a retelling of a story from Peter, as Mark was the secretary to Peter. And Peter at Pentecost gave a speech to the Pharisees advising them that they had killed their ‘King.’ Here Peter is giving us a hint.

The son of David title was given to each Messiah, and this is what Pilate accused Jesus of, being the King of Judea. So, this blind man story is alerting the listener to the idea that Jesus would be accused of being the Messiah by those who were also blind to the truth of who He was.

Prior to this meeting the blind man's prayers were made to **HASHEM**, but the prayers were ineffective. The blind man had heard that this man Jesus was a miracle worker. Now when he asked Jesus for a cure, his prayer went straightway via Jesus to ***The Father*** and immediately he was cured. Jesus meant, by the saying 'your faith has healed you,' that 'you are now cured because I have redirected your prayer to ***The Father***.'

Jesus did not ask him to become a disciple, there was no time to train him, they were

only a few days from the crucifixion. He told the man to ‘go his way,’ i.e not to follow Him. The tradition is that he followed Jesus ‘in the way’ to calvary and was a witness to the crucifixion.

96. The fig tree gets killed by Jesus

Mr 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

This is a strange story: it was the wrong time of year for figs to grow and Jesus should have known this, but on seeing the leaves He walked to the tree which was quite a ways off, and when he arrived, He found no fruit. Nevertheless he was hungry and was miffed,

so He killed the tree. If Jesus couldn't get figs from an out of season fig tree, then no-one was going to eat figs from that tree.

Mr 11:29* And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

97. **The first of the ten commandments**

(Mr 12:29 -31) And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Actually this quotation is from the opening of the prayer called the Shema, (see below) said morning and night. **The first of the ten commandments, is**

I AM HASHEM YOUR GOD,
WHO BROUGHT YOU OUT OF
THE LAND OF EGYPT, OUT
OF THE HOUSE OF
BONDAGE. (EX 20:2)



King James Version "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

Actually the second commandment is this:

YOU SHALL HAVE NO OTHER GODS BESIDE ME. YOU SHALL NOT MAKE FOR YOURSELF ANY GRAVEN IMAGE, NOR ANY MANNER OF LIKENESS, OF ANY THING THAT IS HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH. YOU SHALL NOT BOW DOWN TO THEM, NOR SERVE THEM, FOR I, THE LORD YOUR GOD, AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO

THE THIRD AND FOURTH
GENERATION (EX 20:3)

There is no commandment to ‘love your neighbor as yourself’ in the ten commandments as written in Exodus.

Jews recite the Shema (shem-ah) twice a day, so it seems it is the most important declaration to be made. It goes like this:

HEAR, O ISRAEL, THE L-RD
IS OUR G-D, THE L-RD IS
ONE. YOU SHALL LOVE THE
L-RD, YOUR G-D, WITH ALL
YOUR HEART, WITH ALL
YOUR SOUL, AND WITH ALL
YOUR RESOURCES. AND
THESE THINGS THAT I
COMMAND YOU TODAY
SHALL BE UPON YOUR
HEART. AND YOU SHALL
TEACH THEM TO YOUR
CHILDREN, AND YOU SHALL
SPEAK OF THEM WHEN YOU
SIT IN YOUR HOUSE AND
WHEN YOU GO ON THE WAY,

WHEN YOU LIE DOWN AND
WHEN YOU RISE UP. AND
YOU SHALL BIND THEM AS A
SIGN UPON YOUR ARM AND
THEY SHALL BE AN
ORNAMENT BETWEEN YOUR
EYES. AND YOU SHALL
WRITE THEM UPON
THE DOORPOSTS OF YOUR
HOUSE AND ON YOUR
GATES.

AND IT WILL BE THAT IF
YOU HEARKEN TO MY
COMMANDMENTS THAT I
COMMAND YOU TODAY, TO
LOVE THE L-RD, YOUR G-D,
AND TO SERVE HIM WITH
ALL YOUR HEARTS AND ALL
YOUR SOULS. AND I WILL
PLACE RAIN FOR YOUR LAND
IN ITS PROPER TIME, THE
EARLY AND THE LATE RAINS,
THAT YOU MAY GATHER IN
YOUR GRAIN, YOUR WINE,
AND YOUR OIL. AND I WILL
PROVIDE GRASS IN YOUR
FIELD FOR YOUR CATTLE,
AND YOU WILL EAT AND YOU
WILL BE SATISFIED. WATCH
YOURSELVES, LEST YOUR

HEART BE SEDUCED AND YOU TURN ASTRAY AND SERVE OTHER GODS, AND PROSTRATE YOURSELVES TO THEM. AND THE WRATH OF G-D WILL BE UPON YOU, AND HE WILL RESTRAIN THE HEAVEN AND THERE WILL BE NO RAIN, AND THE GROUND WILL NOT YIELD ITS PRODUCE, AND YOU WILL BE LOST QUICKLY FROM UPON THE GOOD LAND THAT G-D GIVES YOU. AND YOU SHALL PLACE THESE WORDS OF MINE ON YOUR HEARTS AND ON YOUR SOULS, AND YOU SHALL BIND THEM AS A SIGN UPON YOUR ARMS AND THEY SHALL BE ORNAMENTS BETWEEN YOUR EYES. AND YOU SHALL TEACH THEM TO YOUR CHILDREN TO DISCUSS THEM, WHEN YOU SIT IN YOUR HOUSE AND WHEN YOU GO ON THE WAY, AND WHEN YOU LIE DOWN AND WHEN RISE UP. AND YOU SHALL WRITE THEM UPON THE DOORPOSTS OF

YOUR HOUSE AND UPON
YOUR GATES, IN ORDER TO
PROLONG YOUR DAYS AND
THE DAYS OF YOUR
CHILDREN UPON THE GOOD
LAND THAT G-D SWORE TO
YOUR FATHERS TO GIVE
THEM, LIKE THE DAYS OF
HEAVEN OVER EARTH.

So where does love thy neighbor come
from?

THOU SHALT NOT HATE THY
BROTHER IN THINE HEART:
THOU SHALT IN ANY WISE
REBUKE THY NEIGHBOUR,
SO THOU SHALT NOT BEAR
SIN ON HIS ACCOUNT. AND
THY HAND SHALL NOT
AVENGE THEE; AND THOU
SHALT NOT BE ANGRY WITH
THE CHILDREN OF THY
PEOPLE; AND THOU SHALT
LOVE THY NEIGHBOUR AS
THYSELF; I AM THE LORD.”
LE 19:11 -18. BLXX

Now this was not only a moral obligation; it was a law that had to be obeyed in order to avoid punishment. This law was interpreted by Priests so that people would know how to avoid breaking the *neighbor law*. In the OT, there are more than a hundred examples of who is covered by this law.

For example:

“IF THOU AT ALL TAKE THY NEIGHBOUR’S RAIMENT TO PLEDGE, THOU SHALT DELIVER IT UNTO HIM BY THAT THE SUN GOETH DOWN:” EX 22:26.

“WHEN THOU COMEST INTO THY NEIGHBOUR’S VINEYARD, THEN THOU MAYEST EAT GRAPES THY FILL AT THINE OWN PLEASURE; BUT THOU SHALT NOT PUT ANY IN THY VESSEL. WHEN THOU COMEST INTO THE STANDING CORN OF THY NEIGHBOUR, THEN THOU MAYEST PLUCK THE EARS WITH THINE

HAND; BUT THOU SHALT NOT MOVE A SICKLE UNTO THY NEIGHBOUR'S STANDING CORN." DE 23:24-25 (23:25-26 TORAH - A WORKERS RIGHT TO EAT).

"IF A MAN SHALL DELIVER UNTO HIS NEIGHBOUR MONEY OR STUFF TO KEEP, AND IT BE STOLEN OUT OF THE MAN'S HOUSE; IF THE THIEF BE FOUND, LET HIM PAY DOUBLE. IF THE THIEF BE NOT FOUND, THEN THE MASTER OF THE HOUSE SHALL BE BROUGHT UNTO THE JUDGES, TO SEE WHETHER HE HAVE PUT HIS HAND UNTO HIS NEIGHBOUR'S GOODS.

FOR ALL MANNER OF TRESPASS, WHETHER IT BE FOR OX, FOR ASS, FOR SHEEP, FOR RAIMENT, OR FOR ANY MANNER OF LOST THING, WHICH ANOTHER CHALLENGETH TO BE HIS, THE CAUSE OF BOTH PARTIES SHALL COME BEFORE THE JUDGES; AND WHOM THE JUDGES SHALL

CONDEMN, HE SHALL PAY
DOUBLE UNTO HIS
NEIGHBOUR.

IF A MAN DELIVER UNTO HIS
NEIGHBOUR AN ASS, OR AN
OX, OR A SHEEP, OR ANY
BEAST, TO KEEP; AND IT DIE,
OR BE HURT, OR DRIVEN
AWAY, NO MAN SEEING IT:
THEN SHALL AN OATH OF
THE LORD BE BETWEEN
THEM BOTH, THAT HE HATH
NOT PUT HIS HAND UNTO
HIS NEIGHBOUR'S GOODS;
AND THE OWNER OF IT
SHALL ACCEPT THEREOF,
AND HE SHALL NOT MAKE IT
GOOD. AND IF IT BE STOLEN
FROM HIM, HE SHALL MAKE
RESTITUTION UNTO THE
OWNER THEREOF. IF IT BE
TORN IN PIECES, THEN LET
HIM BRING IT FOR WITNESS,
AND HE SHALL NOT MAKE
GOOD THAT WHICH WAS
TORN.

AND IF A MAN BORROW
OUGHT OF HIS NEIGHBOUR,
AND IT BE HURT, OR DIE,
THE OWNER THEREOF BEING
NOT WITH IT, HE SHALL

SURELY MAKE IT GOOD. BUT IF THE OWNER THEREOF BE WITH IT, HE SHALL NOT MAKE IT GOOD: IF IT BE AN HIRED THING, IT CAME FOR HIS HIRE.” EX 22:7 -15.

“THOU SHALT NOT DEFRAUD THY NEIGHBOUR, NEITHER ROB HIM: THE WAGES OF HIM THAT IS HIRED SHALL NOT ABIDE WITH THEE ALL NIGHT UNTIL THE MORNING.” LE 19:13.

The LAW of course was specific to Israel - (those who are the descendants of Jacob). Just as US laws do not apply to people who live in other countries, this LAW did not apply to Gentiles. Gentiles were not neighbours. Only Israelites were neighbours - in fact only those Israelites who were observant of the cleanliness laws would be considered neighbours. Non-neighbours were called “goi/Gentile”, and were given none of the consideration shown to fellow Israelites.

The rabbis interpreted the LAW to mean that “Gentile” could be cheated, robbed, and so on. For example: it was considered wrong to rob a Gentile; but if found out, the stolen goods did not have to be returned, because the LAW did not protect Gentile.

Today's Orthodox Jews consider "Goyim" to be the equivalent of cattle, not human-beings, and definitely not descendants of Adam and Eve.

98. Love thy neighbor laws

Now, if this Mosaic LAW "love thy neighbor) had been quoted in the NT, Pastors would have assumed it to be referring to the LAWS in Torah. But The Master meant something different, which is why the lawyer who knew 'neighbor LAWS,' asked him the question - who is my neighbor? Read the Good Samaritan article on hwylcom.org .

Was "love thy neighbour as thyself" an actual law, or only a moral directive. Let's see:

In Matthew, “**love your neighbor**” is **being treated as a Mosaic law** see item 6 here.

“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, **keep the commandments**. He saith unto him, Which? Jesus said,

1. Thou shalt do no murder,

2. Thou shalt not commit adultery,

3. Thou shalt not steal,

4. Thou shalt not bear
false witness,

5. Honour thy father and
thy mother: and,

6. Thou shalt love thy
neighbour as thyself. " Mt
19:17 -20.

But as I said item 6 is not among the ten
commandments.

James also treated love thy neighbor as a
separate law:

"If ye fulfil *the royal law*
according to the
scripture, Thou shalt love
thy neighbour as thyself,
ye do well:" Jas 2:8.

The royal law means “do unto others as you would have them do unto you” and here is equated by James with the “love thy neighbour ...” LAW. In the earliest records that we have from first century Christianity, the Didache (A.D. 70) or “Teaching of the Twelve Apostles,” states that *the royal law* and the love thy neighbour LAW had different meanings and were treated as separate commandments.

Didache 1:2 Now the path
of life is this -- first,
thou shalt

- love the God who made thee,
- thy **neighbour** as thyself,
and

- all things that thou wouldest not should be done unto thee, do not thou unto **another** (the “Royal law”).

Here neighbour is different to “another.” The **“love thy neighbor” law applies to a Jewish neighbour.** To anyone else the law did not strictly apply, and for those gentile people, the “Royal law” was suggested as proper behavior. Note that in the Didache the royal law is stated in a negative way. **The word neighbour, however, seems to have been limited to the people of Israel.** These LAWS didn’t apply to non-Israelites — only to the children of God (remember this statement.)

As you can see, the quote in the King James Version doesn't describe what was the meaning of 'love thy neighbor.'

But Jesus describes to us in the [Good Samaritan story](#) the **new meaning** of 'love thy neighbor' which is **to love Jesus as our neighbor**. That we who are half dead spiritually must choose Him as our neighbor and beg Him to cure our souls. And that subsequently as we allow Him to cure us, our love for others will deepen.

I see in the ['least commandments'](#) of Jesus in Matthew 5,6,7 a description of how those who ask Jesus to be their neighbor will know how to behave towards His brethren.

97. The 31 Least Commandments

From Mt 5:21 - Mt 7:29

Jesus said if you don't obey these commandments, then you will be considered the least in the Kingdom of Heaven.

- Thou shalt not kill;
- be not angry with a brother
[without a cause]
- whosoever shall say to his
brother, Raca, ⁹⁴

⁹⁴ Strong's #4469. *raca rhaka rhak-ah'*; of Aramaic origin [compare 07386]; O empty one, i.e. thou worthless (as a term of utter vilification):-- Raca.

☑ whosoever shall say, Thou
fool, ⁹⁵

☑ Therefore if thou bring
thy gift to the altar,
and there rememberest
that thy brother hath
ought against thee; Leave
there thy gift before the
altar, and go thy way;
first be reconciled to
thy brother, and then
come and offer thy gift.

⁹⁵ 3474. fool: mo-ros'; probably from
the base of 3466; dull or stupid (as if
shut up), i.e. heedless, (morally)
blockhead, (apparently) absurd:-- fool(-
ish, X -ishness).

We might say “moron,” and Jesus
would not have approved.

- Agree with thine adversary
⁹⁶ quickly, whiles thou
art in the way with him;
- whosoever looketh on a
woman to lust⁹⁷ after her
hath committed adultery
with her already in his
heart.

⁹⁶ 476. adversary: antidikos an-tid'-ee-
kos; from 473 and 1349; an opponent
(in a lawsuit); specially, Satan (as the
arch-enemy):-- adversary.

⁹⁷ 1937. lust after: to set the heart upon,
i.e. long for (rightfully or otherwise):--
covet, desire, would fain, lust (after).
ed: to make plans to have her.

- ☑ if thy right eye offend thee, pluck it out, and cast it from thee: ⁹⁸
- ☑ if thy right hand offend thee, cut it off, and cast it from thee: ⁹⁹
- ☑ whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

⁹⁸ Aramaic expression: means to stop envying others.

⁹⁹ Aramaic expression: means to stop stealing.

- Thou shalt not forswear ¹⁰⁰
thyself, but shalt
perform unto the Lord
thine oaths:
- Swear not at all; let
your communication be,
Yea, yea; Nay, nay:
- That ye resist not evil:
but whosoever shall smite
thee on thy right cheek,
turn to him the other
also.
- if any man will sue thee
at the law, and take away
thy coat, let him have
thy cloke also.

¹⁰⁰ 1964. forswear thyself; to commit
perjury:-- forswear self.

- whosoever shall compel thee to go a mile, go with him twain.
- Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- Be ye therefore perfect, even as your Father which is in heaven is perfect.
- do not your alms before men, to be seen of them:

- ☑ when thou prayest, enter into thy closet,¹⁰¹ and when thou hast shut thy door, pray to thy Father which is in secret;
- ☑ when ye fast, be not, as the hypocrites, of a sad countenance: when thou fastest, anoint thine head, and wash thy face;
- ☑ Lay not up for yourselves treasures upon earth,
- ☑ Ye cannot serve God and mammon.
- ☑ Take no thought for your life, what ye shall eat,

¹⁰¹ Closet: a secret place of solitude - a metaphor for going inside yourself to communicate with The Father. Inner prayer called Noetic prayer.

or what ye shall drink;
nor yet for your body,
what ye shall put on.

 But seek ye first the
kingdom of God, and his
righteousness;

 Judge not, that ye be not
judged. *102*

 Ask, and it shall be given
you; seek, and ye shall
find; knock, and it shall
be opened unto you:

 Therefore all things
whatsoever ye would that
men should do to you, do
ye even so to them: *103*

¹⁰² This is about not being prejudiced
towards people and ideas.

¹⁰³ Don't confuse this with "love your
neighbor" - read the Good Samaritan.

- ☑ Beware of false prophets,
which come to you in
sheep's clothing, ¹⁰⁴
- ☑ Enter ye in at the strait
gate: for wide is the
gate, and broad is the
way, that leadeth to
destruction,
- ☑ Not every one that saith
unto me, Lord, Lord,
shall enter into the
kingdom of heaven; but he
that doeth the will of my
Father which is in
heaven. 22* Many will say
to me in that day, Lord,
Lord, have we not

¹⁰⁴ He defines them as teachers who ask for money, food and lodging above three days.

prophesied in thy name?
and in thy name have cast
out devils? and in thy
name done many wonderful
works? 23* And then will
I profess unto them, I
never knew you: depart
from me, ye that work
iniquity. 24* Therefore
whosoever heareth these
sayings of mine, and
doeth them, I will liken
him unto a wise man,
which built his house
upon a rock: 25* And the
rain descended, and the
floods came, and the
winds blew, and beat upon
that house; and it fell
not: for it was founded
upon a rock. 26* And

every one that heareth
these sayings of mine,
and doeth them not, shall
be likened unto a foolish
man, which built his
house upon the sand: 27*
And the rain descended,
and the floods came, and
the winds blew, and beat
upon that house; and it
fell: and great was the
fall of it. 28* And it
came to pass, when Jesus
had ended these sayings,
the people were
astonished at his
doctrine: 29* For he
taught them as one having
authority, and not as the
scribes.

The least commandments of Jesus describes the details of how we can experience the goodness of the Father, and share our understanding with others.

97. Jesus was not descended from David

(Mr 12:35 -37) And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David

therefore himself calleth
him Lord; and whence is he
then his son? And the
common people heard him
gladly.

This saying is used by the Church (Catholic and Anglican) to prove that the Messiah did not have to be a descendant of David, but was rather David's master. Jesus, they said, was that master of David and was the Messiah. This argument was necessary since the genealogies of Jesus could not prove he qualified to be the Messiah. Here Jesus himself is made to say He is **not** descended from David, and it doesn't matter, He could still be the Messiach. But Jesus would not have said such a thing for Jesus

always said that He was the Son of The Father.¹⁰⁵

I have copied these lines from the Tanakh for Psalm 110 with comments from Chabad.org:

THE WORD OF THE LORD TO MY MASTER:

Our Rabbis interpreted it as referring to Abraham our father, and I shall explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called

¹⁰⁵ He never said He was the Messiaich. The church wanted Him to be the prophesied Messiaich, but the Jews never accepted Jesus as the Messiaich. Here they are trying to convince the Jews in the Church that it wasn't necessary for the Messiaich to be descended from David.

“my master,” as it is written (Gen. 23: 6): “Hearken to us, my master.”

“WAIT FOR MY RIGHT HAND”: Wait for My salvation and hope for the Lord. [The root] שיבה means only waiting, as Scripture states (Deut. 1:46): “And you stayed (ותשבו) in Kadesh for many days.”

FOR MY RIGHT HAND: For the salvation of My right hand.

UNTIL I MAKE YOUR ENEMIES: Amraphel and his allies.

So you see that these verses are not about Jesus, but about Abraham who is the master.

The Church interpreted the Jewish Bible to make it seem as if the Psalm was referring to Jesus and not Abraham. The Church suggests that the Jews should have known

from their own writings that Jesus was going to be the Messiach. Of course the Jews said the Christians have misunderstood the Psalm.

I will continue with the Psalm and show you another corruption: The King James Version states that Jesus is a priest after the order of Melchizedek.

(Ps 110:4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

But the Tanakh says:

“you [Abraham] are a priest forever **because of the speech** of Malchizedek:”

[commentary by rashi] From you will emerge the priesthood and the kingship that your children will inherit from **Shem** ¹⁰⁶ [son of Noah, whose child Arphaxad was an ancestor of Abraham] your progenitor, the priesthood and the kingship, which were given to him.... Because of the speech of Malchizedek, because of the **command** of Malchizedek. You are a priest, Heb. כהן. The word כהן bears the connotation of priesthood and rulership, as (II Sam. 8:18): “and David’s sons were chief officers.”

¹⁰⁶ Some rabbis say that Shem was Melchizedek

Melchizedek is the King priest of Jerusalem who participates in Abraham's victory over the alliance of Eastern Kings in Ge 14:18. ¹⁰⁷

So, the Church says that Jesus was a priest by authority of Melchizedek. But the rabbis say that the Psalm itself refers to Abraham who was a priest by the command of Melchizedek. In the King James Version there is a textual passage ¹⁰⁸ created by students at Basle in the 1500s that suggested Jesus existed before

¹⁰⁷ *The Book of Psalms* Robert Alter
ISBN 978-0-393-33704-4

¹⁰⁸ The “was, I am.” phrase. The comma was added by students at Basle, with an explanation in the marginal notes, and this idea entered into Bibles printed after 1520. It was not in Tyndale's New Testament.

Abraham, or at the same time, so perhaps this verse was created to give substance to the idea that Jesus had been anointed to be the Messiah through Melchizedek. And therefore descent from King David was not necessary.

98. The taking of Jesus by High Priest

(Mr 14:48 -49) And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled (ref: Isa 53 1-12).

Just words that reflect prophecies of Isaiah which are not about Jesus at all but about the plight of Israel. Another condemnation by the Catholic Bishops of the Jews for not

recognizing from their own scripture who Jesus was.

99. Live by every word of God

Lu 4:4* And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Here is another example of a comparison between the Israelite God Adonai/Hashem,¹⁰⁹ and the Father of Jesus. The

¹⁰⁹ Our Greek original Bible doesn't say Adonai, it has only letters KY or KS for the name of God and ΘY or Θς when identifying The Elohim. These symbols were used to avoid writing down the name of the Israelite gods who had sacred names..

adversary called the ‘devil’ works for Adonai and is trying to get Jesus to accept Adonai as His master. Jesus says, let’s see: If I ask my Father for bread, He gives me bread. (Mt 7:9, Lu 11:11) Your master Adonai offers me a stone when I need bread, laughs at me and says if you are who you say you are, turn this stone into bread, ha ha. My Father gives me whatever I ask for, and right now I am on a fast.

The ‘devil’ did not know He was ***The Son of The Father.***

Origen A stone is a metaphor for false teachings which are passed off to the public as the bread of life. There are many stones being offered to men, who are asked to make stones into the bread of life, yet men cannot do this. As Jesus said: ‘with men it is impossible, but with The Father everything

is possible.’ We should be careful to make sure that we do not eat the Devil’s stone rather than the Father’s bread. *Origen*

Pastors do not know how to make Jesus’s bread on which we can all live. Read [‘Making the Divine Bread’](#) on this site.

We are called to become ‘like’ The Father and to do it we must live on the divine bread and not on stones.

100. Don’t listen to men, obey Jesus

This is a warning to all Christians. Do not listen to arguments by teachers who work for **HASHEM**. Today these would be Pastors who teach you to obey the ten commandments rather than the commandments of Jesus.. For example:

The Israelite God **HASHEM** says don't commit adultery. In Talmud it explains that a Jewish man must not have sex with another Jew's wife. Jesus knew that it was not adultery if the wife was a gentile's wife. Yes, I kid you not, that is what it explains in Talmud.

Jesus says that to lust after a woman of any kind, is adultery in the heart. Pastors who do not censure lustful behavior from the pulpit are working for **HASHEM**, not Jesus and *the Father*.

(Mt 5:27 ,28) Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman

to lust after her hath
committed adultery with her
already in his heart.

101. Don't sue for damages

Another rejection of the LAW of HASHEM,
and a comparison with the commandments
of Jesus. Don't sue for damages, 'turn the
other cheek.'

(Mt 5:38 ,39) Ye have
heard that it hath been
said, An eye for an eye,
and a tooth for a tooth:

But I say unto you, That ye
resist not evil: but whosoever
shall smite thee on thy
right cheek, turn to him the
other also.

Pastors who fight for their ‘rights’ in court using the congregation’s money which was meant for the poor, are working for **HASHEM**, not Jesus and *the Father*.

102. Don’t take revenge on enemies

(Mt 5:43 -45) Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to

rise on the evil and on the good, and sendeth rain on the just and on the unjust.

103. **Get behind me, Satan**

Lu 4:8* And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Jesus reminds the devil (aka Satan) that although Satan has taken an oath to obey **ADONAI**, yet Satan is offering to give his Master's power to Jesus. Jesus tells him to go away (get behind) and worship his own God **ADONAI**, because Jesus does not want the

devil to hang around his new disciples. The devil takes Jesus's advice, and slinks away.

(Lu 4:12 ,13) "It is said, Thou shalt not tempt the Lord thy God." And when the devil had ended all the temptation, he departed from him for a season.

104. Martha and Mary with Jesus

(Lu 10:41 ,42) And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary

hath chosen that good part, which shall not be taken away from her.

This is a simple teaching. Mary is sitting at the feet of the Master and is learning about the Father. Mary represents retired folk who have time to listen to Jesus, and can sit for hours without being distracted.

Martha busies herself all day long with domestic affairs, and she has no time to listen to Jesus. Martha represents all those people who are so busy with their worldly pleasures, their attachments, and their jobs, that they have no time to experience The Father, and none to listen to the words of Jesus.

When Martha complains that Mary is not helping, Jesus says that Mary is doing the

right thing which is to pay all her attention to Him.

If you want to receive the virtues of Jesus, you had better sit at his feet and listen to his instructions on how to [make the divine bread](#).

105. **Jesus knew Nathanael from conception**

Joh 1:48* Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

When Jesus and Nathanael met, they recognized each other immediately (from childhood or school?). Jesus called to Nathanael, but did not say his name in the greeting, yet Nathanael's response was "where do you know me from?" The expression "I saw thee under the fig tree" is an Aramaic idiom which means "I have known you always".

Nathanael is in the New Testament only to make statement about Nazareth, which many people believe was Jesus's home, and Nathanael squelched this idea. Jesus was a Nazarene belonging to a sect of Judaism, all vegetarians and none cutting his hair. There was no village of Nazareth, just a farmhouse at that time. But Jesus was supposed to be living in Nazareth so there is a tradition that Mary and Joseph lived there at one time.

106. The body as a Temple

Joh 2:19* Jesus answered
and said unto them,
Destroy this temple, and
in three days I will raise
it up.

Paul speaking to righteous disciples said:

(1Co 6:19) What? know ye not that
your body is the temple of the Holy
Ghost which is in you, which ye have
of God, and ye are not your own?

This next saying in John reminds us that
the Jews thought He was planning to
destroy the Temple.

(Mt 27:40) And saying, Thou
that destroyest the temple,
and buildest it in three

days, save thyself. If thou be the Son of God, come down from the cross.

107. **Be born again—see the Kingdom of God**

To see the Kingdom of God is different from being in the Kingdom of God, which is different from only entering into the Kingdom of God as publicans and harlots were destined to do ahead of some Pharisees.

(Joh 3:3) Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born

anew he cannot *see* the
kingdom of God.

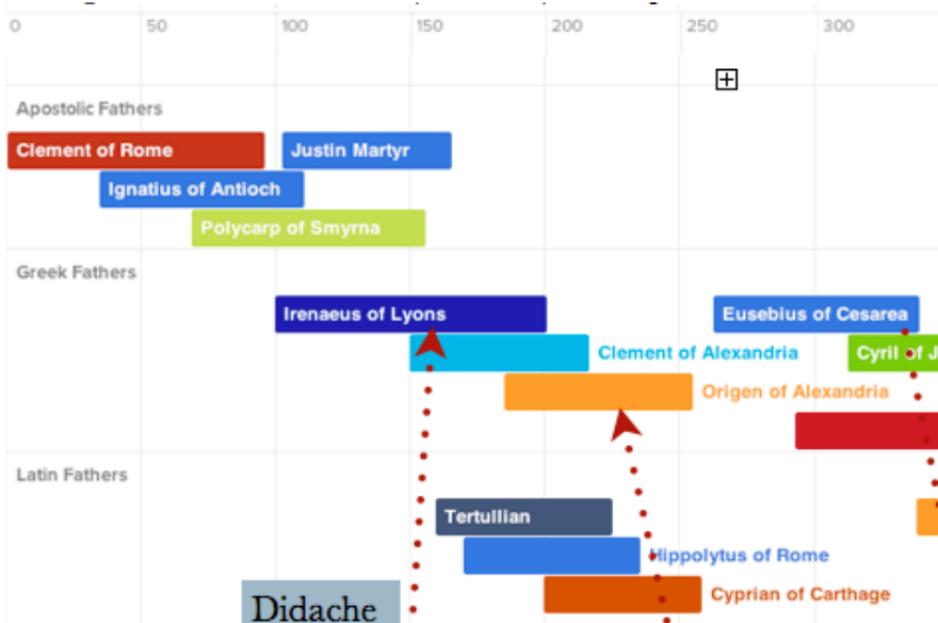
One of the Church Fathers decided that Jesus himself was the Kingdom of God after the resurrection, therefore to see Jesus after the resurrection was to see the Kingdom of God. Only *those devoted to The Father* could see Jesus after the resurrection, the world could not. In our time a man must be living the seven virtues of Jesus so that he manifests Jesus in his life, for Jesus to judge that he has been born anew. The virtuous man is the 'new man' of Christ, the old man being put away. And this is what is salvation in Christ.

Joh 3:5* Jesus answered,
Verily, verily, I say unto
thee, Except a man be born
of water and of the

Spirit, he cannot ***enter***
into the kingdom of God.

The Spirit provides the impetus for a man to become virtuous like Jesus. The Comforter is the Holy Spirit of Eternal Life which was given to *those devoted to The Father* in place of the physical presence of Jesus. Righteous men who are trying to do the Will of The Father, have the Comforter with them as a help mate to making good decisions by reminding them of Jesus's words, but you must already know his words by heart, merely speaking them out loud or reading them in a book is not the same.

To be born of water is understood by the Church to be baptized. There are many ways to baptize. Tertullian in the 2nd century



gave this teaching

‘Whoever is convinced and believes that what they are taught and told by us is the truth, and professes to be able to live accordingly, is instructed to pray and to beseech God in fasting for the remission of their former sins, while we pray and fast with them. Then they are led by us to a place where there is water; and there they

are reborn in the same kind of rebirth in which we ourselves were reborn: in the named of God the Lord and Father of all, and of our savior, Jesus Christ, and of The Holy Spirit they receive the washing with water. For Chits said “Unless you be reborn you cannot enter into the Kingdom of Heaven”... The reason for doing this we have learned from the Apostles.

... This washing is called illumination because it enlightens the intelligence of those who learn these things.’

Here Tertullian’s translator has chosen entry into the Kingdom of Heaven rather than entry into the Kingdom of God. So perhaps baptism alone opens the door to the Kingdom of Heaven yet the presence of the Holy Spirit within man is necessary to open the door to the Kingdom of God. Though

the gifts of the Holy Spirit are offered man on baptism or on confirmation, he must accept these gifts and act on them in order to progress from the Kingdom of Heaven that he entered as a child, into the Kingdom of God that he acquires as a man. As Jesus said ‘a man must be born of the Spirit’ which is a gift of The Father to righteous men.

Jesus. However, did not baptize any of *those devoted to The Father*. Five of them had been followers of John the Baptist and were washed in the Jordan by him, for the remission of sins, yet not in the name of Jesus. Even Paul apologized for having baptized one family, and never baptized anyone else.

And in the New Testament it says that all of Judea came to be baptized by John, yet

they were not reborn of the Spirit. When Jesus came it was with fire and Spirit, and through Him were people to be reborn.

Ritual baths, like the baptism of John was a commandment of Torah. But these were not done in the name of the Trinity, neither was the Holy Spirit offered to them at that time because Jesus must be present for the gifts of the Holy Spirit to be offered, and that came later.

Nicodemus thought that to be reborn meant to re-enter the mother's womb which was an impossibility.

Then Jesus explains:

(Joh 3:6–8) That which is
born of the flesh is
flesh; and that which is

born of the Spirit is
spirit.

He said the words He speaks are spirit, and they give life to men. Whatever you do with your flesh is of no value to your salvation. The washing is then symbolic. The dove alighting on Jesus during the baptism by John was important. In modern baptism the hand of the Bishop resting on the head of the person baptized, is a symbolic dove. The flesh is incidental to the baptism. It is just the tabernacle for the soul. The Spirit and man's soul are required for this rebirth, not the flesh.

When the Spirit of Jesus went down into Hades to preach to the spirits in prison, the descendants of Cain who had all been drowned in the Great Flood of Noah, the souls of all who listened to the Spirit of Jesus

were born again and their souls lifted to Paradise ¹¹⁰— no flesh was needed for the rebirth.

We know that Angels are to be saved, and Angels have no flesh.

The Holy Spirit is offered at baptism by the authority of the Bishop or priest. This Holy Spirit ‘opens the door to the Kingdom of God,’ ¹¹¹ which could allow the adult to gain Eternal Life in this life.

(Joh 6:63) It is the
spirit that quickeneth;
the flesh profiteth
nothing: the words that I

¹¹⁰ This is Church Tradition.

¹¹¹ First the newly baptized enters the Kingdom of Heaven and after much learning enters the Kingdom of God.

Speak unto you, they are
spirit, and they are life.

You cannot know from where the wind
arises, nor where it will go, but you feel the
effect on your face. Neither can you know
where the Holy Spirit originates but you can
hear it talking to you.

Do not wonder that I said
to thee, It is needful
that *ye* should be born
anew. The wind blows where
it will, and thou hearest
its voice, but knowest not
whence it comes and where
it goes: thus is every one
that is born of the
Spirit.

Joh 3:10* Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

We have experienced the Holy Spirit in our lives, and we have seen the works of *The Father* in the lives of many poor people, but you don't believe us. It would be a waste of time to tell you more mysterious things.

(Joh 3:11-12) Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. If I have

said the earthly things to
you, and ye believe not,
how, if I say the heavenly
things to you, will ye
believe?

This is a message to us also. The Church does not reveal the mysteries of Jesus in the text of the New Testament. Heavenly ideas are kept sacred within the Church, and revealed only to a man who will devote his life to God.

108. Woman at the well and living water

Commentary previously [here](#)

Joh 4:10* Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Joh 4:13* Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

Joh 5:17* But Jesus answered them, My Father worketh hitherto, and I work.

109. They came for the food

Joh 6:26* Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

In other words the ‘people’ had little interest in the message about The Father, they wanted free food. The Apostles were going to learn that there were few who would listen to the message about *The*

Father. This was illustrated by Jesus in the feeding of the four thousand, and the five thousand, when the Apostles would return with the ‘gospel’ still un-eaten. The full baskets, one for each Apostle in the story, was a metaphor for the word (the bread of life) rejected by the multitudes.

Those devoted to the Father wanted to know from Jesus how to do the same miracles. His answer was that they must first believe **on** the Son of God, that was sent by The Father.

Joh 6:29* Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

110. One of you twelve is a devil

Judas Iscariot was chosen by Jesus to fulfill a prophecy and to help Jesus to be crucified.

Joh 6:70* Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

The Twelve was a nickname for *the Apostles* as a group, not necessarily meaning twelve people. In the gospels fourteen people are named as being in The Twelve. And according to John, there were only seven Apostles (also in ACTS,) nevertheless close companions of Jesus were called ‘The Twelve.’

As I have said, the plot to crucify Jesus was a fulfillment of the Father’s plan to offer

Jesus as a propitiation for mankind, to redeem the entire world. The only way Jesus could get on the cross was if the Roman governor declared that Jesus claimed to be the rightful King of Judea which was a treasonous offense and worthy of the crucifixion. Jesus who never claimed to be the rightful King of Judea, could not lie to Pilate, neither could he tell Judas Iscariot to lie for him. The devil entered into Judas which allowed him to lie to the Romans. Jesus told John that Judas would betray Him, yet John did not make a fuss about it to the others. And Judas knew what was his role in the crucifixion, but never expected Jesus to actually die on the cross he expected *The Father* would save him. But *The Father* seemed **not** to have saved Jesus. Before Jesus was taken down, Judas killed himself in

remorse, thinking that his Master had actually died.

The New Testament doesn't say Jesus died, only that he was buried for three days. There was nothing in catholic liturgy that Jesus actually died, because this was a difficult argument to support. On the one hand Jesus was God who cannot die, on the other people thought Jesus was a man. But was He? This was argued about for hundreds of years. Still to this day neither Catholic nor Anglican public liturgies state in their creeds that Jesus died only that 'He suffered and was buried and on the third day rose again.'¹¹²

Judas had the devil in him, and God the Father put it there.

¹¹² What if Jesus had not been crucified?

111. The doctrine of Jesus came from The Father

The Jews questioned Jesus about where He got his doctrine from.

(Joh 7:16 -19) Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

To know if the doctrine of Jesus is true you have to put it into action. It is by doing this work that the truth is made apparent. In other words you have to try out what Jesus teaches before you can believe in it.

Try giving spiritual knowledge to *those devoted to The Father* and watch what they do with it, try with Atheists and see what they do. Jesus's advice is to give to **those who do the will of the Father**. Jesus said 'do not cast pearls before swine,' or in Aramaic 'don't put rings on pigs.' And 'don't give the children's food to the dogs.' And don't bother with Atheists.

Try going against these doctrines and see what happens. *The Father* was right to advise you to **work only with those who are trying to His Will**. The others will walk away from you.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

In other words, I, Jesus, credit the source of my teachings to *The Father*, they are not for my own aggrandizement. Your father Moses gave you the LAW yet none of you keep Moses law completely. Those laws were given to Israelites, for Hashem said He was **the God of Abraham, Isaac and Jacob** only. These laws don't apply to Gentiles. *My*

Father's doctrine is for sinners; for the lost sheep, for Romans, for Greeks, for slaves and free. Why should I obey Hashem's laws? And why would you punish me under your laws which do not come from ***My Father***, whose laws I obey?

112. They asked Him where is thy father?

Jesus is teaching in the Temple and claims His Father as a witness to His truth.

Joh 8:19* Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Jesus avoids a direct answer instead he challenges them. They did not know who was His father, nor where He came from, so how could they challenge his statement?

Joh 8:34* Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Joh 8:49* Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

(Joh 8:54 -55) Jesus answered, If I honour myself, my honour is nothing: it is my Father

that honoureth me; of whom
ye say, that he is your God: Yet ye
have not known him; but I
know him: and if I should
say, I know him not, I
shall be a liar like unto
you: but I know him, and
keep his saying.

You say that My Father is also your God
but you have no knowledge of My Father, so
how could you claim Him as your God also?
You are liars when you say My Father is your
God, for you keep none of his sayings.

113. The healing of the man born blind

Go to the previous commentary [here](#)

Joh 9:3* Jesus answered,
Neither hath this man
sinned, nor his parents:
but that the works of God
should be made manifest in
him.

114. Hashem thought they were gods

*(Joh 10:33) The Jews answered him,
saying, For a good work we stone thee
not; but for blasphemy; and because that
thou, being a man, makest thyself God.*

(Joh 10:34 -38) Jesus
answered them, Is it not
written in your law, I
said, Ye are gods?

This was a translation choice by the scribe from reading the Septuagint which does say ‘ye are gods,’ but in Judaism, according to Robert Alter *ISBN978-0-393-33704-4* it says ‘I had thought ye were gods.’

(Ps 82:1 -8) (81:1) <<A
PSALM FOR ASAPH.>> **GOD
STANDS IN THE
ASSEMBLY OF GODS;
AND IN THE MIDST OF
THEM WILL JUDGE
GODS.** (81:2) HOW LONG
WILL YE JUDGE
UNRIGHTEOUSLY, AND
ACCEPT THE PERSONS OF
SINNERS? (81:3) JUDGE
THE ORPHAN AND POOR: DO
JUSTICE TO THE LOW AND
NEEDY. (81:4) RESCUE THE
NEEDY, AND DELIVER THE
POOR OUT OF THE HAND OF
THE SINNER. (81:5) THEY
KNOW NOT, NOR
UNDERSTAND; THEY WALK
ON IN DARKNESS: ALL THE
FOUNDATIONS OF THE

EARTH SHALL BE SHAKEN.
(81:6) I HAD
THOUGHT, YE WERE
GODS; AND ALL OF
YOU CHILDREN OF
THE MOST HIGH.
(81:7) BUT LIKE HUMANS
YE SHALL DIE AND FALL AS
ONE OF THE PRINCES.
(81:8) ARISE, O GOD,
JUDGE THE EARTH: FOR
THOU SHALT INHERIT ALL
NATIONS.

If he called them gods,
unto whom the word of God
came, and the scripture
cannot be broken; Say ye
of him, whom the Father
hath sanctified, and sent
into the world, Thou
blasphemest; because I
said, I am the Son of God?

But as you see; in the Psalm God only **thought** these humans were gods, but they were men. So this argument apparently by Jesus was actually created by a New Testament scribe, for Jesus would never have quoted from a **Greek** Bible, but from **Hebrew** Psalms taught by Pharisees. And Alter's translation 'I had thought' is much closer to the Hebrew.

I wonder if we see here in this passage in John a subtle indictor by a scribe that Jesus was a human and not a God? The scribe must have seen the Hebrew version of the Psalm, but was told to use the Greek Bible as the reference for his New Testament quotation.

Now, Jesus says:

...Many good works have I
shewed you from my Father
(32)

If I do not the works of
my Father, believe me not.
But if I do, though ye
believe not me, believe
the works: that ye may
know, and believe, that
the Father is in me, and I
in him.

But the Pharisees hear this as another
blasphemy because they think He is saying
that God is His father, and they tried to take
him again but He escaped to the other side
of the Jordan where many understood His
sayings.

Many prophets had come and performed miracles, but did not claim to be anything other than a man. The miracles were neither here nor there. The problem was, in their eyes, Jesus claimed to be a son of their God Hashem. Jesus didn't say this, He said he was the Son of The Father. In Judaism there is only one true God named Hashem. If Jesus claimed to be the son of God, the Jews understood He meant the son of Hashem, which was a blasphemy. Only *those devoted to The Father* knew ***the Father*** — the Jews knew nothing about any Father.

115. **Stumbling in the dark**

Let us go into Judaea
again.

But those devoted to The Father warned Him it was too dangerous because last time the Pharisees tried to kill him for blasphemy.

(Joh 11:9 -10) Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

As you know the Jewish day begins at sunset and ends at sunrise. After sunrise it was called evening. But here 'day' must mean the twelve hours of daylight. In the months of December and January the day is

twelve hours long in Jerusalem, but as the summer progresses the daylight hours increase to fourteen hours. This phrase ‘are there not twelve hours in a day,’ was probably not spoken by Jesus. It adds nothing to his argument. Which is that he will be safe to travel to Jerusalem over night when any man who has ‘no light in him.’ will be unable to detect Jesus. But in the daytime would be risky because anyone could spot him.

We know there were persecutions going on against the followers of Jesus. When Jesus said Lazarus is sleeping, their comment was *(11:12)* he is lucky if he can get some sleep with what was going on against them.

(Joh 12:23 -32) And Jesus answered them, saying, The

hour is come, that the Son of man should be glorified [*honored*]. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Jesus is the seed that must be planted in the earth to start the growth of the religion.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

All men will die, no matter how much he clings to his attachments, they will all be lost to him. What he considers important in life will be taken away from him upon death. But the man who detaches himself from all things around him, and hates the idea of attachments of any kind, things, people, ambitions, envy, will lose nothing when he dies. What he has permanently are his relationships with The Father and The Son, which he shall carry into life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be:

Even after the crucifixion any servant will be with the Master in life everlasting.

if any man serve me, him
will my Father honour.

If you follow me after the crucifixion, you
will meet the Father, and you will receive
honor.

Now is my soul troubled;
and what shall I say?
Father, save me from this
hour: but for this cause
came I unto this hour.

He is excited about the prospects of His
crucifixion, should He be? This is the last
chance for the Father to stop him going
ahead with it. Jesus says 'Father make me a
star!'

Father, glorify thy name.

Then came there a voice
from heaven, saying, I
have both glorified it,
and will glorify it again.

My son. You are a star, I have said it
before, and I will say it again.

The people therefore, that
stood by, and heard it,
said that it thundered:
others said, An angel
spoke to him. Jesus
answered and said, This
voice came not because of
me, but for your sakes.

I didn't need this reassurance, My Father
spoke to you, so you would know that He

has chosen me, above all others, to do this work.

Now is the judgment of this world: now shall the prince of this world be cast out.

‘The world has been judged, and satan will no longer be in control, because the Father will raise me up from my tomb, and all men will believe in Me, and will follow me.’

And I, if I be lifted up from the earth, will draw all men unto me.

But it hasn't yet happened, has it? Satan is still very much an influence, and less than twenty percent of men are ‘servants; of

Jesus. Worse still is that the teachings of Jesus have been taken away from ordinary men by the Church and they have succumbed to the bantering of main stream media to fashion their lives, instead of following Jesus.

116. Washing those devoted to The Father

(Joh 13:6-17) Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me.

To come with me into life eternal you must be totally clean from head to toe, and your feet are the only parts of you that are dirty. I must be the one to purify you, as you must purify the feet of other brethren.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Cleanliness also signifies sinlessness. Any part of the body not purified is susceptible to sin. Un-purified feet can lead a servant to some place that is not good for him.

For he knew who should
betray him;

He knew of Judas Iscariot, and he tells John later who tells Peter.

therefore said he, Ye are
not all clean.

Nevertheless he washed the feet of Judas,

So after he had washed
their feet, and had taken
his garments, and was set
down again,

It seems that Jesus had removed his clothes to do the washing of the feet.

he said unto them, Know ye
what I have done to you?

They were puzzled why He had done this. Peter even tried to stop Jesus from washing his feet. 'what I have done to you?' doesn't mean the actual washing, for all knew they had had their feet washed by the Master. What they didn't understand was the spiritual significance of the washing.

Ye call me Master and
Lord: and ye say well; for
so I am. If I then, your
Lord and Master, have
washed your feet; ye also
ought to wash one
another's feet. For I have
given you an example, that
ye should do as I have

done to you. Verily,
verily, I say unto you,
The servant is not greater
than his lord; neither he
that is sent greater than
he that sent him.

His example means His authority has been given to them to perform the same spiritual exercise which cleans a servant completely for things he must do. 'If you understand the spiritual significance you will be happy to wash the feet of other brethren' — those devoted to The Father.

Judas Iscariot was also washed and made ready for his upcoming job.

If ye know these things,
happy are ye if ye do
them.

117. Revealing the betrayer to John and Peter

Joh 13:26* Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

We don't know from the New Testament who is this Simon who is Judas's father.

(Simon Peter or Simon Zealots read also the



The story of Judas is very interesting, and he may not be what you have been taught. The Gospel of Judas tells the story of the close relationship with Jesus, and how they conspired together to bring the crucifixion to fruition, in order to fulfill the plan of The Father, and to redeem the world.

In another retelling from the Qur'an, Jesus was not crucified, someone was put in his place, and some Mullahs teach that this was Judas Iscariot. Jesus escaped the cross and ascended to heaven.

In a BBC documentary for the government of India, Buddhist-Christians were interviewed who then told the story of Jesus arriving in Srinagar after the crucifixion event, and the teaching of buddhist monks for some 50 years until his death there.

From the New Testament we read that Judas Iscariot was a close friend of Jesus, that Jesus called him Friend with a capital F which always indicates a close relationship between two people. Jesus allowed only one of the twelve to kiss Him and that was Judas Iscariot. And in Gethsemane Jesus talked to the Father and agreed that Judas had been selected to fulfill a prophecy.

All in all, Judas Iscariot has been a scapegoat for Christians wanting to blame the Jews for the crucifixion.

Joh 13:36* Simon Peter
said unto him, Lord,
whither goest thou? Jesus
answered him, Whither I
go, thou canst not follow

me now; but thou shalt
follow me afterwards.

Jesus had already told the jews that they could not follow him (vs 33), and now He tells Peter that he can't come now, but only afterwards. Peter has some work to do, he must feed Jesus's lost sheep. By tradition Peter is crucified upside down in Rome c 70 AD.

Joh 13:38 Jesus answered
him, Wilt thou lay down
thy life for my sake?
Verily, verily, I say unto
thee, The cock shall not
crow, till thou hast
denied me thrice.

You know the story. Peter denies he knows Jesus three times in one day. Later Jesus asks

Peter to ‘feed my sheep,’ and Peter says three times he will do it, which makes up for his previous denial. This reminds me of the story of the son who said he wouldn’t come, but then changed his mind, and Jesus said that was a good thing, better than saying he would come but did not. Many of those devoted to The Father fell away at the end but Peter stayed.

118. Keep my words and we will come

Joh 14:23* Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will

come unto him, and make
our abode with him.

What Jesus meant by ‘keep my words’ were two things: first to remember what He showed them to do and what He actually said; second to not change what He showed them to do nor change what He said. Those devoted to The Father had no note books, nor any reference material to remind them. They had to memorize everything. Of course, the memories of each Apostle were different. Some liked to store memories as speech, some as scenes, and some as feelings. So when they retold the memories, they would make playlets out of the memoirs if they stored His teachings as ‘movies;’ great speeches if they remembered his teaching from oral instruction; emotional

characterization of His miracles, if they remembered the miraculous events.

Jesus said that if they remembered His words and if they had the intellect to explain the meaning of His words, it would be as if the Father and Son were inside that person's soul, and the man would then be speaking for them both.

119. I speak plainly about The Father

(Joh 16:23 -31) And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

‘In that day’ means when He leaves them. After that day they will ask The Father for everything. Whatever you have understood from the proverbs will become clear on that day that I shew you plainly The Father, and from then on you ask the Father in my name, and no longer ask me directly for whatever you need.

Jesus says He came out from God (Theos) and came forth from The Father, and into the world. Now He is going back to The Father.

Hitherto have ye asked
nothing in my name:

They asked for nothing, they owned nothing, they lacked for nothing, because Jesus provided whatever was necessary for

His apprentices. Now He is telling them that they may ask because He is going away.

ask, and ye shall receive,
that your joy may be full.

In proverbs such as ‘be wise as serpents and gentle as doves.’

These things have I spoken
unto you in proverbs: but
the time cometh, when I
shall no more speak unto
you in proverbs,

I will explain how these proverbs reflect divine teaching that the Father has given me.

but I shall shew you
plainly of the Father.

But one day I will be gone and you will have to ask The Father directly to explain things.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Here Jesus says that He must go to The Father who is beyond this world, yet He had said that The Father was always with Him, and that He and The Father were one. And

the Father we say is everywhere at once, so Jesus must be going to some place where His experience of The Father would be more intense. Monks have said that leaving this world behind allows the Father to be experienced more intensely.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

That is Jesus has plainly said He came out of God ¹¹³ and was sent by The Father, and will return to The Father.

¹¹³ The King James Version translates 'God' from the Greek Theos - a Deity. I.e. Jesus did not say out of Elohim or HASHEM

Now are we sure that thou knowest all things, and needest not that any man should ask thee:

No-one needs to question His authority, as the Pharisees had been doing.

by this we believe that thou camest forth from God.

Hooray! The other of those devoted to The Father now understand what Judas Iscariot understood, that the God of Jesus was The Father, not **HASHEM**.¹¹⁴

¹¹⁴ The Gospel of Judas has this: ‘the other disciples worship the God of the Old Testament and so are ‘ministers of error.’

(Joh 16:31 -33) Jesus answered them, Do ye now believe? [*understand that*] Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

Now, do you understand that when I leave you the Father will be with me, and you will leave me and will be scattered and alone. But don't worry about me; look out for yourselves, I am in good hands

These things I have spoken unto you, that in me ye

might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Joh 18:8* Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

This Jesus said to the Chief Priests and Pharisees for the second time that He was Jesus the Nazarite.¹¹⁵ And in this version Judas Iscariot was with the Chief priests and

¹¹⁵ In all traditional Bibles it says 'Jesus the Nazarite.' A sect of Judaism who were vegetarians and kept their hair long.

had brought them to the garden of the brook Cedron but had not identified Jesus with a kiss as in other Gospels. The Priest knew Jesus because He had taught every day in the Synagogues and Temple, but it was dark and they had to be sure, so they asked Him to confirm that it was He.

Joh 18:20* Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Here there are no Roman soldiers and Centurion come with a warrant to arrest Jesus. Here Judas not not 'betray' his Master

with a kiss. He is led away and the High Priest asked Him questions about His doctrine while they stood around a brazier to warm them. Jesus said ask the onlookers who heard me teach. Then they went into the hall of judgement and those devoted to The Father stayed behind so that they could eat the passover because to enter the hall would defile them.

Can you imagine this? Here was Jesus being questioned by the High Priest and all they worried about was whether they would be able to eat the passover meal? Something smells rotten here! Whatever questioning was going on was certainly nothing that would lead to Jesus's death was it? Those devoted to The Father weren't worried about it. Peter denies he is a disciple three times. Then Pilate enters the Judgement

Hall and it was ‘early’ and he asked Jesus if he was the ‘King of Judea.’

Joh 18:34* Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate retorts ‘ am I a Jew?’ The high Priests brought you here for my judgement. What have you done?

120. My kingdom is not of this world

Joh 18:36* Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I

should not be delivered to
the Jews: but now is my
kingdom not from hence.

Jesus said I am not the King of Judea, my
Kingdom is not from this world. And Pilate
asks him 'are you a King?'

Joh 18:37* Pilate
therefore said unto him,
Art thou a king then?
Jesus answered,

I am come to reveal the truth. And Pilate
famously says 'what is truth?' He told the
High Priests he could find no fault in him.
He repeats this in ch. 19 vs 4 and 6.

Thou sayest that I am a
king. To this end was I
born, and for this cause

came I into the world,
that I should bear witness
unto the truth. Every one
that is of the truth
heareth my voice.

Then follows the whole Barabbas ¹¹⁶
fiction, and the story that the Jews
demanded Jesus to be crucified, and Pilate
was forced to obey them. This is just a story
to put the blame on the Jews and not the
Romans. Pilate would not have allowed the
Roman Law to be trampled on at the

¹¹⁶ Barabbas is Aramaic for ‘son of the
father’ and his name was also Jesus in
the earliest writings. Origen removed
the name because he thought it a
blasphemy for Barabbas to have the
same name as the Master. So the crowd
cried to release Jesus Bar-Abbas,
meaning Jesus son of the father.

request of any Jew. There would have to be a fair trial, otherwise Pilate would be punished by his superiors.

Joh 19:11* Jesus answered,
Thou couldest have no
power at all against me,
except it were given thee
from above: therefore he
that delivered me unto
thee hath the greater sin.

In other words the power that you have, and that all in authority have, is given by my Father. You are just doing the job that the Father has given to you. The people that brought me to you have no authority from My Father. They are only following the Law of HASHEM. You find no fault in me and would release me, but The Father has other

ideas and you have no option but to crucify me against your better judgement. If I am the King of Judea then you would be justified in crucifying me — though I do not admit to this. Write on the cross ‘King of Judea’ so all will know I have been tried and found guilty, and your commanding officers on earth and in heaven will be satisfied. And Pilate said to the Jews, you take Him to be crucified (vs. 16.)

And so Christians since the 2nd century have blamed the Jews for the crucifixion of Jesus, and have persecuted the Jews to this day. But the Roman Catholic Church has given notice to all its people that the Jews were not responsible, and has apologized to them for teaching such a thing.

The crucifixion was God’s work, no-one could stop it.

JESUS AND ‘SAID’ (NOT answered)¹¹⁷

Jesus was at the river Jordan to be baptized by John the Baptist. John thought it inappropriate to baptize a man from God, and the Church taught that He was sinless, so did not need ‘washing for the remission of sins.’ But Jesus said ‘the Father wants us to signify the changing of the guard. You must go away so that I can take over. The Father will mark the event when you see the dove descending and hear my Father speak; then it will time for you to go.

**Mt 3:15* And Jesus
answering said unto him,**

¹¹⁷ This is how I collected the sayings of Jesus, by the opening words ‘answered, said, saith,’ etc.

Suffer it to be so now:
for thus it becometh us to
fulfil all righteousness.
Then he suffered him.

And John the Baptist is ‘killed off’ by the writer. There are two legends of his death which disagree completely. The New Testament version and the contemporary writings of Josephus — John was beheaded for treason.

121. The temptation in the wilderness

(Mt 4:6 -11) And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. *Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold,

angels came and ministered
unto him.

Jesus reminds the devil (aka Satan) that although Satan has taken an oath to obey **ADONAI**, yet Satan is offering to give his master's power to Jesus. Jesus tells him to go away (get behind) and worship his own God **ADONAI**, because Jesus does not want the devil remaining to influence his new disciples. The devil takes Jesus's advice, and slinks away.

Here you understand that the devil only knows God as **HASHEM (ADONAI)** and is therefore beholden to the **LAW** of **HASHEM**. And here the devil is breaking God's **LAW** by offering to give the power of **HASHEM** to Jesus. But Jesus's God is not **HASHEM**, His God is The Father, who is all powerful.

Mt 8:10 -12 "... Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

To sit down with Abraham, Isaac and Jacob, is to study about the **LAW** of the Pharisees attributed to **HASHEM**. And if these children enter the Kingdom of Heaven to sit with those devoted to The Father, they will be told to leave. They will be driven from the presence of the Father, and so will enter darkness (from a lack of knowledge of the Father.)

Mt 8:13* ... Go thy way; and as thou hast believed, so be it done unto thee.

The centurion said he was not worthy even to bring Jesus to his home. The healing of the servant with palsy was not done based on worthiness of the centurion, but on the confidence he had in Jesus's authority to heal. Remember that Jesus could do no

healing in his home town, because no-one had confidence in Him. It was the same Jesus, with the same authority to heal, but some believed He had this authority and some didn't. It was their confidence that made the healing possible or not. Jesus's 'magical' power was not the cause of the cure.

In our own lives it is our belief that The Father has cured our soul, not that Jesus will effect the cure himself. Our lack of trust that the Father can instantly cure our souls of sickness, is what causes the sickness to hang on so long. The cure of the soul begins the healing process. As Jesus said: ask the Father for anything and believe you have instantly received it, then you will have it. It is your own doubt that keeps your soul from being cured. The Father can effect the cure but

we must not hamper the healing. The physical healing may take time because we have to also clean our body of the toxins that prevent healing. Eat like Jesus! He was a vegetarian for all Nazarites were vegetarian.

118

122. Let the Dead bury the dead

Mt 8:22* ... Follow me; and let the dead bury their dead.

In the Galilee it was customary for the son to take care of the father throughout a long illness, and then to take care of his burial. Jesus is telling the man there is no time to waste in order to be apprenticed to Him. He

¹¹⁸ In the New Testament it says that Jesus ate fish. He may have done.

means by the Dead, those who do not believe in the Gospel message, who continue to worship the God **HASHEM**. Let those people take care of his parent.

123. The power to forgive sins on Earth

Here in the story of the paralytic, Jesus tells the man that his sins have already been forgiven, the cure has been made, but he does not yet believe he has been cured. Jesus reassures him that he has been cured and tells the crowd that the Son of Man has powers on earth to forgive sins. The Father has cured the man, because his sins have been forgiven in heaven, Jesus is merely duplicating what has happened in heaven. But whereas the Father can cure souls in

heaven and earth, the Son of man has power only on earth to cure sin.

This story seems to me to be in support of the power of the clergy to forgive sins. The Pope is called Christ on earth, and he gives authority to priests to pronounce that sins have been forgiven, although The Father does the actual forgiving of sins. As long as a penitent believes the Priest speaks for The Father, he can go off happy that his sins have been forgiven. That is all the paralytic needed to know, in order to get up and walk.

Mt 9:2* ... Son, be of good cheer; thy sins be forgiven thee.

Mt 9:4* ... Wherefore think ye evil in your hearts?

Mt 9:5 -6 "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

124. Why do you eat with sinners

Mt 9:12* ... They that be whole need not a

physician, but they that
are sick.

Jesus considers many righteous Pharisees to not need his instruction, because they are living a holy life teaching the **LAW** to the people. They are doing good work. Their lives are satisfactory. They do require people to offer sacrifices for sins. But many poor people have no resources for sacrificial offerings, and they are in a state of sin constantly. Jesus said, no matter if they are too poor, He will lead them to repentance without the need to sacrifice.

Mt 9:13 "But go ye and
learn what that meaneth, I
will have mercy, and not
sacrifice: for I am not
come to call the

righteous, but sinners to repentance.”

He is not telling the Pharisees and people who can afford it to stop the sacrifices because the priests depended on these food offerings to live.

125. The bridechamber meaning

Here the word translated as children is huioi which almost everywhere is translated ‘son.’ In fact of 348 uses of huioi, it is translated ‘son’ 335 times — why here the word ‘children?’

The bridechamber occurs three times (but one is a duplicate saying.) A bride means a veiled young woman, or a young betrothed girl. So you can see the difficulty in translating it as: ‘when the bridegroom is

present, the son of a virgin does not mourn when sharing the bridal chamber.’

Mt 9:15* ... Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

When the bridegroom is gone, they should mourn and fast.

Jesus is the bridegroom. The brides are virgins, both men and women, a class of clergy who have taken vows of celibacy. They will ‘marry’ the bridegroom. Jesus will become their ‘spouse.’

Married people are not able to also ‘marry’ Jesus. Neither can lay righteous people ‘marry’ Jesus, nor enter the bride-chamber.

When Jesus left those devoted to The Father, He took the bread of life with Him and all people had to fast for lack of this bread. Righteous people will break their fast when they accept the bread of life from The Father at the wedding feast. In the Roman Catholic Church this feast is the sacrament, which is eaten every Sunday.

126.The Our Father prayer by Jesus

Mt 6:9 -15 “After this
manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Jesus taught His disciples to pray to The Father and not to Adonai as they had been doing. The Our Father was to be said several times a day, for the purpose of focussing the

mind on The Father. It is quite different to the Shema which *those devoted to The Father* had been saying morning and night. The Shema is addressed to Adonai (**HASHEM**) It begins like this:

SH'MA YISRA'EIL ADONAI
ELOHEINU ADONAI ECHAD.

**HEAR, ISRAEL, THE LORD IS
OUR GOD, THE LORD IS
ONE.**

BARUKH SHEIM K'VOD
MALKHUTO L'OLAM VA'ED.

**BLESSED BE THE NAME OF
HIS GLORIOUS KINGDOM
FOR EVER**

EVER.V'AHAV'TA EIT ADONAI
ELOHEKHA B'KHOL
L'VAV'KHA UV'KHOL
NAF'SH'KHA UV'KHOL
M'ODEKHA.

**AND YOU SHALL LOVE THE
LORD YOUR GOD WITH ALL
YOUR HEART AND WITH ALL
YOUR SOUL AND WITH ALL
YOUR MIGHT.**

V'HAYU HAD'VARIM HA'EILEH
ASHER ANOKHI M'TZAV'KHA
HAYOM AL L'VAVEKHA.

AND THESE WORDS THAT I
COMMAND YOU TODAY
SHALL BE IN YOUR HEART.

V'SHINAN'TAM L'VANEKHA
V'DIBAR'TA BAM

AND YOU SHALL TEACH
THEM DILIGENTLY TO YOUR
CHILDREN, AND YOU SHALL
SPEAK OF THEM

B'SHIV'T'KHA B'VEITEKHA
UV'LEKH'T'KHA VADEREKH
U V ' S H A K H ' B ' K H A
UV'KUMEKHA

WHEN YOU SIT AT HOME,
AND WHEN YOU WALK
ALONG THE WAY, AND WHEN
YOU LIE DOWN AND WHEN
YOU RISE UP.

UK'SHAR'TAM L'OT AL
YADEKHA V'HAYU L'TOTAFOT
BEIN EINEKHA.

AND YOU SHALL BIND THEM
AS A SIGN ON YOUR HAND,
AND THEY SHALL BE FOR
FRONTLETS BETWEEN YOUR
EYES.

UKH'TAV'TAM AL M'ZUZOT
BEITEKHA UVISH'AREKHA.

AND YOU SHALL WRITE
THEM ON THE DOORPOSTS

OF YOUR HOUSE AND ON
YOUR GATES.

And ends as follows

ANI ADONAI ELOHEIKHEM
I AM THE LORD, YOUR GOD,
ASHER HOTZEI'TI ET'KHEM
MEI'ERETZ MITZ'RAYIM
LIH'YOT LAKHEM LEILOHIM
WHO LEAD YOU FROM THE
LAND OF EGYPT TO BE A
GOD TO YOU.
ANI ADONAI ELOHEIKHEM
I AM THE LORD, YOUR GOD.

Clearly from the Hebrew text you can read 'Adonai' for the word 'Lord.' Adonai, of course has the meaning of **HASHEM** which was a sacred name not to be spoken. Adonai is the Jewish God.

'Our Father' has meaning for those good people who are trying to do the Will of the

Father. Jesus called such people ‘His brethren.’ In fact this statement by Jesus defines who we are to call our brethren. These are the people whom we must help to get right with The Father by showing them how to do what Jesus showed *those devoted to The Father*. We are to be ‘teachers’ of Jesus’s Gospel.

People who have ‘evil’ inclinations pray not to Our Father but to some other God, no matter that they say the words ‘our Father.’ For an evil person cannot be a child of The Father, but is a child perhaps of the creator God **HASHEM**, if they believe that the creator God **HASHEM** is their God also.

As Jesus said to the Pharisees, ‘your father is the devil.’

‘Who art in heaven,’ was to distinguish the Father of Jesus from earthly fathers. Not that The Father is in a particular place, because The Father is a Spirit, and requires no space to exist. The Father is beyond space/time, yet His presence can be experienced by all righteous people — ‘look at the lilies in the field and the birds in the air’ for proof of The Father’s existence. Look around you and see what The Father has done. The phrase ‘Heavenly Father,’ is a title we use in prayer so our prayers are addressed to the right God. Catholics do not address prayers to Adonai/Hashem/Jehovah the God of the Jews who created Adam, the first Jew.

‘Hallowed be thy name’ is the modern phrasing for Middle English ‘all Holy is thy name.’

‘Thy Kingdom come.’ refers to the Kingdom of God which we pray will be maintained on Earth, by followers of Jesus, who inaugurated the Kingdom of God by His presence.

We keep the Kingdom of God among us when we do the Will of *The Father*, and we live the virtues of Jesus.

‘As in heaven,’ is not a place, it is a state of mind of the followers of Jesus when they center their attention on *The Father*. As Jesus said: ‘I see *the Father* doing things and I copy Him.’ We must obey Jesus and do the things that He asks of us, because that is the Will of *The Father*.

‘Give us this day our daily bread,’ is a modern expression for the ‘bread of heaven,’ which the Father provides for His children. It is not physical bread but spiritual bread. Jesus said ‘I am the bread of Life,’ on which we live. Not like the manna which **HASHEM** gave to the Israelites and two generations died of that bread.

‘And forgive us our debts/trespases as we forgive others.’

For catholics the forgiveness of our debts by The Father depends on how we have forgiven those people in debt to us. That is why the prayer ends this way:

For if ye forgive men
their trespases, your
heavenly Father will also
forgive you: But if ye
forgive not men their
trespases, neither will
your Father forgive your
trespases.”

The doxology at the end of the prayer in Matthew ‘for thine is the kingdom, the power and the glory, for ever and ever.’ has

not always been in the New Testament. It appeared commonly in Elizabethan times. It is attested to in the Didache of the 1st century. The catholics normally omit it.

127. **Fasting — wash thy face**

This is a saying like that of praying in secret to the Father, to distinguish the traditions of the Jews from that of Jesus. The Jews prayed on street corners and made a show of prayer, whereas Jesus said to pray in secret in your closet (meaning prayers from the heart silently.) Here Jesus said do your fasting in private, so that only ***The Father*** knows you are fasting. Don't be like the Jews who make a show of fasting for the benefit of **HASHEM**.

Jesus said that the Father 'sees in secret.' That is the communications with The Father

is via the ‘nous’ or ‘heart’ which is within you, to which Jesus and The Father responds.

Jesus says that The Father will reward you openly, which means that your family will notice that something about you has changed, and you will know that it is because your prayers have been answered; as they always will be, Jesus has promised this.

Mt 6:16 -18 "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when

thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

128. Lay up treasures in Heaven

Mt 6:19 -21 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves

treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

'lay up for yourselves treasures in heaven.'

This is perhaps addressed to *those devoted to The Father* as a group. The type of treasures Jesus is talking about are those experienced as a group, for heaven is a place on earth wherever two or more are gathered in his name, studying the teachings of Jesus. Heavenly treasures are understandings, and pearls of wisdom, shared among them. Heavenly treasures are also described in the

Sermon on the Mount — they are called blessings that also bring happiness.

Fear of God
Piety
Knowledge
fortitude
Counsel
Understanding
Wisdom

129. The light of the body is the eye

Mt 6:22 -23 "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, (*envious or jealous Ar. Idiom*) thy whole body shall be full of darkness. If therefore

the light that is in thee
be darkness, how great is
that darkness!"

Envy of others goods or fortune stems from the desire for attachments, for things and people you deem essential to your own happiness. In actuality it is this desire for attachments that prevent people from being happy. The 'body full of darkness' is perhaps the equivalent to modern depression. It is as if the light has gone out of a person, and nothing good can be seen, or experienced. In Aramaic it was the right eye that was the 'evil eye.' If it were closed, then the left eye (single) would see, and it has no evil desire.

How to read the New Testament

Read this article **later** on **how the New Testament should be used** from a Jesuit priest. You will need to also read the Church Fathers' in order to understand Jesus.

This statement follows the changes made by Vatican II to allow a more open study of alternative writings like the Dead Sea Scrolls, and the finds at Nag Hammadi and Oxyrhynchus.

Here is the statement on: *how the New Testament should be taught to new clergy*. It stresses the need to understand the context of the sayings of Jesus, and of how the Evangelists used these sayings to further the Gospel. ¹¹⁹

¹¹⁹ Original file is 25.3.2.pdf in 'PDFs to Gary' folder.

THE BIBLICAL COMMISSION'S INSTRUCTION ON THE HISTORICAL TRUTH OF THE GOSPELS 1964

JOSEPH A. FITZMYER, SJ.

“EVER SINCE the publication of the Apostolic Letter of Leo XIII, *Vigilantiae*,¹ which set up the Pontifical Biblical Commission, it has been regarded as a sort of watchdog of Catholic Biblical studies. ...

the Commission addresses directives to (a) exegetes, (b) professors of Scripture in seminaries and similar institutions, (c) preachers, (d) those who publish for the faithful, and (e) directors of biblical associations.

The exegete is counseled to derive profit from all the contributions of former interpreters, especially **of the Fathers and Doctors of the Church**—in this, following the example of the Church itself.

... when it is examined closely, it is seen to be a document which does not commit the Catholic student of the Gospels to any fundamentalistic literalness in the

matter of their historicity. It does not contain a condemnation of any specific modern opinion about the historical value of the Gospels.

...The Commission is rightly at pains in this section to counteract the idea that the new faith of the apostles after the Resurrection and the pentecostal experience should be thought of as having destroyed any recollections of Jesus' life which the apostles had or as having deformed their impression of Him, volatilizing Him into some sort of a "mythical" person.

And yet, even though this is rejected, the Commission insists that **the apostles passed on what Jesus had actually said and done "with that fuller understanding which they enjoyed"** as a result of the experience they went through at the first Easter and the illumination of the Spirit of Truth at Pentecost. Obvious examples of this fuller understanding from the Johannine Gospel are cited (2:22; 12:16; 11:51-52). These instances are explicitly so identified in the sacred text itself; but the Commission gives no indication that this fuller understanding is limited to these three passages only.

For the accommodation to the needs of the audiences, on which stress is put, must have often made the apostles

rephrase sayings and recast their stories. Certainly, some of the differences in the Synoptic tradition are due to this sort of accommodation, which affected the oral tradition in the preliterate stage—no matter how much leeway we may want to allow the Evangelists themselves in the third stage. ...

The most significant thing in the whole document, when all is said and done, is that the **Biblical Commission calmly and frankly admits that what is contained in the Gospels as we have them today is not the words and deeds of Jesus in the first stage of tradition, nor even the form in which they were preached in the second stage**, but only in the form compiled and edited by the Evangelists.

This form, however, reflects the two previous stages, and the second more than the first. **It is good to recall that this redacted form of the sayings and deeds of Jesus which the Evangelists give us is the inspired form.** The Evangelists were inspired by the Holy Spirit to compile and write down the accounts as they did. This inspiration guarantees their Gospel truth, which is free from error. But it is also good to recall that neither the Church in her official pronouncements on the nature of inspiration, nor the theologians in their

speculative treatments of it, have taught that the necessary formal effect of inspiration is historicity. The consequence of inspiration is inerrancy, i.e., immunity from formal error in what is affirmed. The opposite of inerrancy is not simply historicity but truth. But there is poetical truth as well as historical truth, rhetorical truth as well as legal truth, mythical truth as well as the Gospel truth.

If a passage in the Gospels contains historical truth, it does not simply contain it because it is inspired. The reasons for its historicity will be quite other than the inspired character of the text.

The inspiration may guarantee such historical truth as is there, but it will not guarantee it any more than it would guarantee the poetic truth of the hymn to Christ in Phil 2. Its guarantee is not quantitative but qualitative and analogous.

The inspired Gospel truth was intended by God to give us not simply a "remembered" account of the doctrine and life of Jesus, but a "preached" form of it, "so as to offer the Church a basis of faith and of morals" (par. X)."

“to understand what the inspired, canonical Gospels tell us about the life and teaching of Jesus, one has to make an important threefold distinction.”

The "three stages of tradition" have often been called by other names, and this may be a bit confusing at first. However, the different terminology merely brings out other aspects of the problem, and in some cases it is due to the historical development of the Form-Critical debate itself. Some writers speak of the three levels of comprehension according to which the Gospel text is to be understood; others speak of the three contexts of Gospel material.

- "a setting in the life of the Church." In time, as the debate developed, the question arose as to the
- setting in the life of Jesus, the vital context in the ministry of Jesus in which the saying or event might have had its origin in some form or other. **Obviously, to recapture this with any certainty is a very delicate and difficult operation.**
- Finally, there was modeled on these two ‘settings in the life of,’ a third, which is only analogous.

Granted that questions about the vital context in the early Church or in Jesus' ministry might be legitimate and instructive, nevertheless in the long run the important thing is the Gospel context of the saying or event related. How did the Evangelist make use of the traditional material that he had received? Despite the names that one might prefer for these three stages and the nuances that such differences in terminology might suggest they are all in the long run saying the same thing:

to understand what the inspired, canonical Gospels tell us about the life and teaching of Jesus, one has to make an important threefold distinction.

End of Catholic statement

130. The Nature of Christ from Council of Ephesus

second letter of Cyril to Nestorius 22nd
June 431 AD.

i. We too ought to follow these words and these teachings and consider what is meant by saying that the Word from God took flesh and became man. For we do not say that the nature of the Word was changed and became flesh, nor that he was turned into a whole man made of body and soul. Rather do we claim that the Word in an unspeakable, inconceivable manner united to himself hypostatically flesh enlivened by a rational soul, and so became man and was called son of man, not by God's will alone or good pleasure, nor by the assumption of a person alone. Rather did two different natures come together to form a unity, and from both arose one Christ, one Son. It was not as though the distinctness of the natures was destroyed by the union, but divinity and humanity together made perfect for us one Lord and one Christ, together marvellously and mysteriously combining to form a unity. So he who existed and was begotten of the Father before all ages is also said to have

been begotten according to the flesh of a woman, without the divine nature either beginning to exist in the holy virgin, or needing of itself a second begetting after that from his Father. (For it is absurd and stupid to speak of the one who existed before every age and is coeternal with the Father, needing a second beginning so as to exist.) The Word is said to have been begotten according to the flesh, because for us and for our salvation he united what was human to himself hypostatically and came forth from a woman. For he was not first begotten of the holy virgin, a man like us, and then the Word descended upon him; but from the very womb of his mother he was so united and then underwent begetting according to the flesh, making his own the begetting of his own flesh.

2. In a similar way we say that he suffered and rose again, not that the Word of God suffered blows or piercing with nails or any other

wounds in his own nature (for the divine, being without a body, is incapable of suffering), but because the body which became his own suffered these things, he is said to have suffered them for us. For he was without suffering, while his body suffered. Something similar is true of his dying. For by nature the Word of God is of itself immortal and incorruptible and life and life-giving, but since on the other hand his own body by God's grace, as the apostle says, tasted death for all, the Word is said to have suffered death for us, not as if he himself had experienced death as far as his own nature was concerned (it would be sheer lunacy to say or to think that), but because, as I have just said, his flesh tasted death. So too, when his flesh was raised to life, we refer to this again as his resurrection, not as though he had fallen into corruption--God forbid--but because his body had been raised again.

So we shall confess one Christ and one Lord. We do not adore the man along with the Word, so as to avoid any appearance of division

by using the word "with". But we adore him as one and the same, because the body is not other than the Word, and takes its seat with him beside the Father, again not as though there were two sons seated together but only one, united with his own flesh. If, however, we reject the hypostatic union as being either impossible or too unlovely for the Word, we fall into the fallacy of speaking of two sons. We shall have to distinguish and speak both of the man as honoured with the title of son, and of the Word of God as by nature possessing the name and reality of sonship, each in his own way. We ought not, therefore, to split into two sons the one Lord Jesus Christ. Such a way of presenting a correct account of the faith will be quite unhelpful, even though some do speak of a union of persons. For scripture does not say that the Word united the person of a man to himself, but that he became flesh. The Word's becoming flesh means nothing else than that he partook of flesh and blood like us;

he made our body his own, and came forth a man from woman without casting aside his deity, or his generation from God the Father, but rather in his assumption of flesh remaining what he was.

This is the account of the true faith everywhere professed. So shall we find that the holy fathers believed. So have they dared to call the holy virgin, mother of God, not as though the nature of the Word or his godhead received the origin of their being from the holy virgin, but because there was born from her his holy body rationally ensouled, with which the Word was hypostatically united and is said to have been begotten in the flesh. These things I write out of love in Christ exhorting you as a brother and calling upon you before Christ and the elect angels, to hold and teach these things with us, in order to preserve the peace of the churches and that the priests of God may remain in an unbroken bond of concord and love.